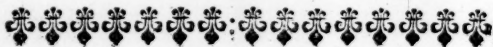




IMPRIMATUR:

HAVING perused the following Advices, I conceive them suitable and convenient for the use of the Persons concerned respectively: And I do accordingly Recommend them to the use of such Young Students in the *University* as design the *Study of Divinity*, or the *Suspension of Holy Orders*; And to all others that shall desire to engage themselves in that *Holy Function*. And that they may be Communicated with more advantage, I do hereby *License* them to be *Printed* and *Published*,

Ja. Armachanus.



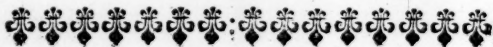
[Henry Doanell]



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[Henry Doanell]

NEW EDITION
Two Letters
O F
ADVICE,

I. For the Susception of HOLY
ORDERS.

II. For STUDIES THEO-
LOGICAL, especially such
as are *Rational*.

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of the *Christian Writers* and *Genuine Works*
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Letter, Concerning *Sanchoniathon's Phœnician*
History, not Published before.

Τῶν ἀκρίτων αὐτῶν καθαρωτέρων τῶ ἹΕΡΕΙ ἔ ψυχῶ ἐν
δεῖ· ἵνα μὴ ποτε ἔρημον αὐτὸν καταλιμπάνῃ τὸ πνῶμα τὸ
ἅγιον. S. Chrysost. de Sacerdot. L. VI.

L O N D O N,
Printed by M. C. for Benjamin Tooke, at the Ship
in St. Pauls Church-yard, 1680.

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Gott. A. Behag. Berlin
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To the Most Reverend Father in God

JAMES,

By Divine Providence Lord Arch-bishop of

ARMAGH,

Primate and Metropolitan of all

IRELAND,

And Vice-Chancellor of the

UNIVERSITY

O F

DUBLIN.

My Lord,

YOU are so many ways Entitled to the *Patronage* of the ensuing *Advices*, as I do not know how I could be just in omitting this occasion of a publick acknowledgment of it. If the *Subject* be considered, as relating either to *Conscience* or *Learning*, you have

The Epistle Dedicatory.

a right of judging all concernments of either kind; the former as *Metropolitane*, and consequently as the *Supreme Guide of Conscience* under God in the Church of Ireland; the later as *Vice-Chancellor* of our *University*, in which regard you are most justly interested in the *Fruits* and *Seeds* of your own cultivation. If the *Persons concerned*, they are all of them such as depend on your *direction*, and therefore the *Rules* for whose behaviour ought most properly to be communicated to them by your *recommendation*. If my self, as you have upon all occasions given evidences of your favour to me, so more signally in this affair, by first *advising* this publication, and after honouring it with your own *License* and *approbation*. However *presumptuous* the attempt might seem, in other regards, yet to a Judge so *candid* and *favourable*, as I have always found
your

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your *Grace* to be, the *innocence* and *sincerity* of my design, for restoring *Christianity* to her primitive splendor, may suffice to *excuse*, if not *expiate*, appendent imprudences. For your *Grace* already understands too well to be informed by me, how vain it is to attempt a *Reformation* of the *Laity*, whilst the *Clergy* is not held in that *Reputation* by them which might provoke them to an imitation of their example; and how little hopes there are of retrieving that *Reputation* without a *Reformation* of their *Lives* and a *restitution* of their *Discipline*, which would prove the most expedient means to let such persons, who either *cannot*, or *will not*, distinguish betwixt the *Sacredness* of their *Office* and their *personal demerits*, understand the unexpressible usefulness of their *Calling*, being piously and conscientiously discharged, in order to the

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most momentous and most noble ends of mankind. And that a *preconsideration* must needs prove more successful in promoting this industry in practice, which would, by way of obvious consequence, restore their honour, than any *postnate* advices, as being likely to *prevent* the *engagement* or *admission* of such persons who would not afterwards be capable of such impressions; and that it is more *secure* for the persons concerned to let them understand the *personal* and *habitual* qualifications necessary for rendring their duty performable by them, than *afterwards* to admonish them concerning *particulars*, when it is too late to retire, how unsuitable soever the practice prove to their *personal* qualifications; will not, I think, be doubted by any intelligent considerative person. This is my design in the *former* of the subsequent Letters, the
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usefulness and convenience whereof is further cleared in the Letter it self, and has not, that I know of, been attempted by any other. If it had, I should very willingly have spared my own pains. My manner of performance also has been at once to shew the Advices *rational*, and to have been *designed by our Church*, that so it might be fitted for all sorts of concerned Readers, both such as are *able* to judge it themselves, and such as are *not*. I have therefore ordered the whole in such a *series* of discourse as that the *sequel* must needs be admitted by him who has granted the *Principles* lay'd down at the beginning; and the *first principle* is that which the *Church* herself first enquires into, even a *Providential Call from God*, or a *motion of the Spirit*, as far as that may be credited without danger of *Enthusiasm*. And accordingly the inferences have generally

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nerally been exemplified in such instances as have been approved by our *Church* since her *reformation*, that so I might, as well as I was able, prevent objections against my design from the *inconsiderableness* of my *person*, an artifice too usually, as it is weakly and unreasonably, made use of for the defeating the most commendable projects. The Objection in it self is in truth so very little momentous as that I should not think it worthy to be taken notice of, if I were not more solicitous for my *cause* than my *person*. But seeing it is so *obvious* in the way of persons that may be concerned to cross my design, and withall so *taking* with the *vulgar*, I doubt it will concern me, even in *prudence*, to crave your *Graces* *patience* for a *brief Apology*. Omitting therefore my own *justification*, which I confess a task too great for my weak abilities (though if I did
under-

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undertake it on a publick account, I might for an excuse of such immodeſty, urge the example of the *great Apoſtle*, who, out of *tenderneſs* for his *cauſe*, was (as himſelf confeſſes) neceſſitated to ſuch a *folly*) yet I conceive it undeniable, that the *merit* of the *cauſe* is abundantly ſufficient to compenſate the *demerit* of my *perſon*; and for my part, ſo that the *cauſe* may not be prejudiced, I ſhall very heartily ſubmit the choice of *Inſtruments* to the pleaſure of God himſelf. Beſides further that it is extremely unreaſonable to urge *perſonal demerits* againſt a *cauſe*. Indeed if the *cauſe* had been recommended on *perſonal regards*, the diſparagement of the *perſon* might have invalidated ſuch a recommendation. But conſidering that nothing here is pretended, but the *ſolidity of the reaſons* ſubmitted to an *impartial* examination; none can ſay that they are the weaker,

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weaker for being propounded by an unworthy person. Neither indeed is the supposal true, that even in point of *Authority* any thing here is recommended only by my *private person*. For having shewn it in every particular *approved* and *design- ed* by the *Church*, it must needs be supported by her *Authority*, which may well be presumed sufficient for the design intended, the *general reformation of her Clergy*. But I must thankfully acknowledge that your *Grace* has in a great measure freed me from these personal *Odiums* by undertaking the *Patronage* of these otherwise despicable attempts. For none can now pretend themselves unconcerned in the *Advice* of a *Laick*, or a *private Person*, when the *supreme Metropolitane* has not only thought it *convenient*, but *recommended* it. This is the reason that necessitated me to take *Sanctuary* in your *Graces Patronage*,

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nage, wherein I dare more confidently promise my self a *kind reception* because you have encouraged it. Yet am I not herewith satisfied; but as *necessitous persons* are usually emboldened to *new requests* by *past concessions*; so, in order to the desired success of these Papers, I further beg a favour, greater and more efficacious than the greatest munificence of the most Potent *Temporal Princes*, though less *impoverishing*, and that is your *Fatherly blessing* and *Prayers* for these and the other *Studies* and *endeavours* of

Your Graces,

Most obliged

and obsequious Servant,

Henr. Dorchwell.

2000

1992



A
P R E F A C E
T O T H E
R E A D E R.

T H E C O N T E N T S.

THE tendency of the disrespect of the Clergy to the contempt of Religion, and the usefulness of these Discourses for preventing that disrespect, §. 1, 2, 3, 4, 5, 6, 7, 8. Their usefulness for satisfying Dissenters in Religion, §. 9, 10. Their Usefulness for the Laity as well as the Clergy, §. 11. The Use of the Study of the Publick Records of the Church, §. 12. A Censure of the Modern School-Divinity, §. 13. Some Proposals for Reforming it, §. 14, 15, 16, 17. The Usefulness of such a Reformation, if attempted, for reuniting the Divisions of Christendom, §. 18.

HOW much the Reputation of Religion is concerned in the honour of its relatives, especially the persons teaching and professing it; as it has been the sense of all prudent Nations, so it is too evident from the experience of ours. For if we seriously reflect on that Irreligion and Atheism which has lately so over-run that part of the Gentry who have had that Freedom of Education as to discern beyond the grosser Superstitions of the credulous vulgar, and yet wanted that

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that *depth* and *solidity* of *judgment*, or that *industry* and *diligence*, which had been requisite for a *positive satisfaction*, concerning the *true measures* of things; I think there cannot be a more probable *Original* assigned for it, than this of the *Contempt of the Clergy*. And it is somewhat strange to consider how unlikely *Persons*, and how far from designing such *hurtful Consequences*, have yet been unawares engaged on them by having first, though on plausible pretences, imbibed *mischievous Principles*. For when upon pretence of a maintenance of their *Christian liberty*, some persons of a better meaning than *Information*, were seduced by their more subtilly-designing *Leaders* to resist some *indifferent Constitutions* of their *Superiours*; they found themselves obliged in pursuance of their Principles to call in *Question* their whole *Authority*. For considering that they were not any particular *abuses* of a *just Authority*, not any bare *inexpediency* in the *Ceremonies* already established (for which *Governours*, not *Subjects*, had been responsible, and for which a redress ought to have been desired by *Subjects* in a *modest* and *peaceable way*, which, if denied, could not have justified a Separation, seeing that nothing under *sin* can excuse that, and a concession to *Superiours* in *confessed inexpediences* cannot be proved a *sin*) . but the very *Authority* by which they had been established; and finding further that this *Authority* was of that kind that was indeed intrinsically involved in all exercise of *Government*, so that it was impossible to plead any exception of *duty* upon supposal that their *Superiours* had transgressed the bounds of their *just power*; they perceived themselves reduced

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reduced to this extremity to justify their own disobedience by a renunciation of their Authority. For indeed all Government must needs prove useless that is denied a power of imposing temporary obligations, and that power must needs be denied, where all things necessary are supposed antecedently determined, and what is not so is thought incapable of any just determination. Having therefore thus devested the Clergy of all power properly so called, yet that they might seem to attribute something to the eminency of their place in the Church, they were willing to allow a power of persuading such as were willing to obey, only with this difference (that I can perceive) from the meekest Laick, that Laicks might persuade others to piety, but Clergymen must; that it was Charity in them, but duty in these; that it was only the general Calling of those, but the particular of these; that the Laity might discharge it privately, but the publick performance of it was only permitted to the Clergy. This seems to have been the uttermost design of their First Leaders, none of them, that I know of, ever enduring to hear of any Laical encroachments on the Calling it self. But whilst they were so Studious in opposing their established Superiours, and so careless of better provisions for that unsettlement themselves had introduced into the Church, or the ill consequences of their own attempts; they unawares undermined their own Foundations, and exposed themselves to the same encroachments from the Laity, which themselves had attempted on their settled Governours. For lest any Veneration of their Calling might render

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§. 2.
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der their *perswasions* themselves so *awful*, as not to admit of any *easie contradiction*, which might still preserve some *Discipline* and *dependence* of the *Laity* upon them; themselves had furnished the *Usurping Laity* with such pretences as must, by just Consequence, make that *reverence* it self prove very inconsiderable.

§. 3.

For first, they had opposed professedly all difference betwixt the *Clergy* and *Laity*, and indeed all *relative Holiness*, as *Popish* and *Antichristian*, and tending to the *Usurpation* of a *Lordship* over *Gods Heritage*; so that now there was nothing left to the *Clergy* that might so much as challenge a respect of the *Laity*, but their personal skill in the *objects* of their *Profession*, which both left the *unskillful Clergy* destitute of any pretence of challenging reverence; and was no curb to the more *skillful Laity*; and indeed in the event made them *perfectly equal*, seeing that the *skillful Laity* might as well challenge respect from the *unskillful Clergy*, as the *skillful Clergy* from the *unskillful Laity*, their order being indeed no ingredient in the ground of such a challenge.

§. 4.

Besides Secondly, their making the *Scriptures* an *Adequate Rule* for all *prudential establishments*; and obliging the *Laity* to a *particular enquiry* into the *merit* of *Ecclesiastical Constitutions*, even in *probable*, as well as *certain*, *Senses* of the *Scripture*, not so much as advising a *modest acquiescence*, in the *judgment* of the *Clergy*, even in things they do not *understand*, nor indeed letting them understand their *incompetency* in any case where they might hope for the *assistance* of a more able guide (for indeed that pretence of understanding

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ng the *Scripture* by its *internal light*, or by the *Spirit* whereby it was written, or by *prayer* without urging the use of *ordinary means*, the *methods* of expounding the *Scriptures* so celebrated among them, seem extreamly to favour *Enthusiasm*, and to *supersede* the *necessity* of an *exterior guide*) these pretences, I say, seem to deprive the *Clergy* of the *Authority* even of *proponents*, which is the least that can be imagined, and therefore of all respect on this regard, and therefore must needs degrade them to an *equality* with the *Laity*. And in all which way of proceeding every later *Sect* argued *rationally* and consequently from the *Principles* of the first *Innovators*.

The *Laity* therefore having such specious consequent pretences for their *Independence* on the *Clergy*, and yet the *Clergy* still insisting on their *Original claim*; it was obvious to conceive with what *jealousie* and *partiality* their proceedings herein must be censured by the *Laity*, who now looked upon themselves as *Adversaries* concerned to maintain their *Liberty* against the conceived *Usurpations* of the *Clergy*. And finding the *Clergy* to be interested in the *Controversies*, both as to the *honour* and *obedience* challenged by them, and as to that *affluence* of *temporal fruititions* which had been conferred on them by *devout persons* as suitable expressions of that *honour*; they did not make that use thereof, which in *reason* they ought, to enquire first, whether that *private interest* it self of the *Clergy*, were not coincident with the *publick* of the *Church*; or Secondly, whether it were not coincident with the *truth*. Whereof, if neither could appear

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upon a sober scrutiny ; but that the arguments for the contrary were found either *evident* or *more probable*, then indeed, and not till then, it might be presumed that *interest* might have an influence in their *determination*.

- §. 6. But, as the *vulgar* is very willing to *censure*, and yet very *loth* to undergo the trouble of a *laborious enquiry*, so they have made the *Clergies interest* a *prejudice* against their *cause* ; so that now their *arguments* are either not heard (they not being presumed *competent Advocates* for their *own cause*, and others not being concerned for *them*, as not being concerned with *them*) or if they be heard, yet with no *indifference*, the *Interest* of the *Clergy* being thought inconsistent with that of the *Laity*. A way of proceeding not only very *unjust*, but very *unreasonable*, it being every way as *weak* to conclude a cause *false* as *true*, on no other pretence but that of *private interest*. However this argument, such as it is, being by *prophane Persons* taken for *granted* from the concessions of the *Religious Laity* ; and they withall further discovering the *unreasonableness* of those persons who, upon pretence of *honouring Religion*, had brought a *contempt* upon its *principal professors* and *defenders* ; it was obvious for Persons so interested against *Religion*, so intent on little Arts and advantages, so little awed by Moral Conscience and Ingenuity, that might hinder them from shifts unequal and unbecoming them, and so willing withall to be excused from proving what, upon tryal, they would find so impossible to prove : I say, it was obvious for such to conclude Religion it self *dishonourable* and *suspicious*

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suspicious from this ill Character of its chiefest Champions. For if what makes for the interest of the Clergy must immediately be condemned or suspected without any further enquiry, which is the *unreasonable practice* of the vulgar; then the *prophane person* finding Religion in general conducive to this purpose, and being brought into *suspicious thoughts* of the Clergy by the pretended discoveries of the *greatest pretenders to Religion*; it is but natural to conceive what consequences he will be likely to deduce thence to the prejudice of Religion in general.

Nor was this a probable Consequence, only with the *designed Atheist*, but also with all such whose *averseness* to the severe Prescriptions of Religion, might make them desirous to be eased from its restraints, and therefore *favourable* to any thing that might look like an Argument to excuse them from its obligation. Under which number as we may contain the generality of the *ordinary Practicers of Religion*; so are these Principles fitted for the debauching them, whether we consider their *designed Consequences*, or the *natural events* of things. For considering that this *dishonour of the Clergy* was like to invalidate the use of all *coercive means* for inducing the Laity to a practice of their duty, and so to leave them intirely to the influence of their own good natures. And when this came to pass, this would be the further event of it. Though at first they might be *beated into a Zeal* by way of *Antiperistasis* from the *opposition* of their *Adversaries*; yet upon their *dis-appearing*, that zeal which had only been inflamed by *emulation*, must (like Rome
b 3 upon

§. 7.

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upon the demolition of Carthage) decay, and so their former *licentiousness* will return with a *violence* proportionable to their former *restraint*. And when men are come to this *extream*, they will then be as much concerned that those *threats* of the *Clergy* which awaken their *Consciences*, and make them *nauseate* and *disrelish* the *pleasures* of their *Sins*, should be *false*, at least should be *believed so by themselves* (which *belief* though *false*, may serve to *stupidise* their *present sense*) as they pretend the *Clergy* interested in their *truth*, and therefore may be presumed as *partial*. And when men are *willing* and *interested* to *disbelieve Religion*, how very *weak reasons* are sufficient to induce them to it, themselves acknowledge when the case is not immediately applied to themselves; there being *no disparity* to exempt *disbelief* from being as *obnoxious* to interest as that *credulity* so much decry'd by them. Indeed any one that would consider the *Persons* that are *Enemies* to Religion, (that they are such *usually* as are not *seriously addicted*, and though *pretending* to be *wits*, yet not deeply *considerative*) or the *weakness* of the *reasons*, either tending to *direct Scepticism*, or *undermining their own foundations*, or *arguing an unwillingness of conviction*, would suspect this to have been the *gradation* of their *disbelief*.

§. 8.

As it has therefore thus appeared, both from *reason*, and *experience*, that this *contempt of the Clergy* does naturally tend to *Atheism* and *Irreligion*; so on the contrary the best prevention of these horrid consequences will be their *restitution* to their due *respect* and *honour*; which will best be performed by a *præmonition* of persons *designing*

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signing this Calling, that they may neither engage in what they are not able to perform, nor endeavour a reformation of inconveniencies when it is too late. This is the design of these Papers, which I hope all they who ground their hopes of present or future prosperity on their love of our *Jerusalem*, will conceive themselves obliged to further by their prayers or powers as God shall enable them.

But besides this first use which is very suitable to the necessities of this present age, there is also another of no small moment, the satisfaction of our well meaning separating Brethren. For whatever other weak reasons are pretended (as indeed I think they would seem very weak to any prudent judicious indifferent persons that were convinced of the heinousness of that Sin of Schism which they are produced to excuse) yet I think they are the lives and unseriousness of some of our conformable Clergy, that are indeed their delectory arguments : For this indeed seems to be the great reason that makes them fancy our ministry less edifying than their own, because they come possessed with irreverence to their persons (for I do not perceive that themselves pretend the same difference in hearing such of ours for whom they have entertained a greater respect) and that negligence of life and unserious way of Preaching seem to be the true occasions of that irreverence. Now my way of defence is not the least to justify their vices or imprudences, or to defend their persons against publick Justice (as they seem to mis-understand us, when they charge us with the Patronage of Prophaneness upon account of these persons) but to let them un-
b 4 derstand

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derstand how little our *Church* is indeed concerned in their *defence*. For if the *Charaſter* of a *Clergy-man* here deſcribed, answer the true design of the *Church* (as I have shewn that it does by *Injunctions* and *Canons* produced from her since her *Reformation*) then it will appear that such persons are so far *unconformable* as they are disliked (for it is plain the person here deſcribed can neither prove *impious* in his *life*, nor *imprudent* or *trifling* in his *Preaching*) and sure themselves will not think it equitable that our *Church* should be charged with the errors of *Non-conformiſts*.

- §. 10. The only thing therefore that may seem blame-worthy here, is that the *Canons* of the *Church* are not executed on such persons with due severity. But neither will this excuse their *Separation*; for First, they are not concerned to see this *Justice* done, so as to be obliged upon neglect of it to withdraw from our *Communion*. For neither do they suffer in a *personal* regard, the *Ordinances* Administred by the *irregular* or *imprudent* *Clergy*, whilst permitted, not depending on their *personal* sanctity or *prudence*, and therefore being as efficacious to the *well-disposed* recipients as otherwise; nor are they entrusted with a *publick* charge, so as to be responsible for *publick* miscarriages when *irremediable* by them: And therefore Secondly, all the blame of such connivances is to be laid, not on the *Government* whose standing established *Rules* oblige them to a severer care; but on the *Governours*, who may also be charged with *Non-conformity*, when they do not act according to the *Rules* prescribed by themselves; and therefore it will be very unjust for

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for these personal neglects to separate from their *Government* and *Communion*: Especially considering Thirdly, that *Separation* on these regards is so far from preventing the inconvenience or remedying it, as that indeed it does but transfer the blame from the *Governours* to such *Separatists* (though they think to avoid it) by affording an *Apology*, by them *unanswerable*, to *Governours* for such personal neglects: "That the *Delinquents* cannot be persuaded to reform themselves, and that a power of persuading only is allowed them by these *Separating Brethren*; that even as to that *coercive power* challenged by themselves, yet it is not prudent to exercise it without any *probable hopes of success*, that being the way to expose it to contempt, which in a power which has nothing to render it *coercive* but the *Sacredness* of its esteem in the opinion of the *Delinquent*, may endanger the *whole Authority*, as the loss of that will occasion a *general impunity*, a much greater evil than any *single inconvenience*. And seeing the *multitudes* of *Sects* and *Communities* ready to receive a *punished delinquent*, and the *disparaging opinions* introduced by them concerning *Authority*; these things, upon their principles, will go far to excuse *Governours* from the execution of the *Canons*. Where the blame will afterwards lye themselves may understand without any suggestion of mine. I shall beseech them to bestow some *serious* and *unprejudiced* thoughts upon it.

Now though the following *Advices* be calculated principally for the use of the *Clergy*, who are more entrusted, and therefore more obliged to
caution,

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caution, on the account of the *multitude*, who depend upon their *conduct*, as well as themselves; yet are there several things *proportionably* useful for the *Laity* also. For there is as much *truth* in that pretence of our *Brethren* for equalling the *Laity* to the *Clergy*, as there was in that of the *Rebellious Congregation* of *Corah*, that all the *people of God* is *holy*, that *Christians*, as well as the

(a) 1 S. *Israelites*, are called the (a) *Lords Heritage*, that
 Pet. V. 3. *Christ* has made us all (b) *Priests to God and his*
 (b) Rev. I. *Father*, that we are *built up a holy* (c) *Priesthood*
 6. V. 10. *to offer up Spiritual Sacrifices acceptable to God by*
 xx. 6. *Jesus Christ*. And accordingly *common Christians*
 (c) 1 S. *ans* are obliged to the same *Offices* to the *Hea-*
 Pet. ii. 9. *then common World*, as the *Clergy* are to the
Laity. Thus they are to shew them a *good ex-*
ample, to be *lights in the World*, to *reprove* and
exhort Delinquents, and to *offer up Mystical Sacri-*
fices for the whole World. And if they were to
 be received *adult* to the *profession of Christianity*,
 there would be the same care for *purity of inten-*
tion in Laicks as there is now in *Clergy-men*. Thus
 in the *Primitive times* none were received to this
profession, but they who had first given some
evidences of their sincerity, sometimes by enduring
 some rigorous *initiatory Penances*, such as was
 usually practiced in *admissions to Pagan Mysteries*.
 Thus *Three days Fast* was prescribed in the time
 of the (d) *Author of the Pseudo-Clementine Re-*
 (d) Re- *cognitions*, and the *Quadragesimal Fast* was ap-
 cogn. L. *pointed before the most antient Anniversary for*
 III. & VI. *Baptism, Easter*: Sometimes by giving some
 experiment of real service. So *Arnobius* was not
 trusted till he had written in defence of the
Christian Religion. And *St. Cyril of Hierusalem*
 in

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in his (e) *Homilies* to the *competentes* is very ear- (e). Praef. & Catech. III.
nest in urging the necessity of a *sincere* and *cordial* intention: And from this *great caution* of admitting *Heathens* to an *intuition* of their *mysteries*, it was that, after all *indications* of their *sincerity*, even *adults* were not admitted without the *Testimony* of *Susceptors* or *God-fathers*, persons of *approved gravity* and *sincerity*. And the same *obligations* are in reason incumbent now on those who are *adult*, though *Baptized* in their *Nonage*. If I were not unwilling to be tedious, it had been easie to have shewn in all the other qualifications, how even *private Christians* are in their proportion obliged, though not in so eminent a degree, and rather excused from that, by its impossibility to their circumstances, than its unneccessariness. But that which I shall at present especially recommend to the perusal of the *Laity*, is *Letter I. Numb. XXVI.* where they may find such *Prescriptions* as may prevent many *disconsolations* in the *Practice of Piety* to which the neglect of them does expose many *seriously devout Persons*.

It has also, by some worthy Friends, been §. 12.
thought requisite for rendring the present attempt more useful for our *Britannick Churches*, to recommend to the persons, concerned in these *Advices*, the Study of their *Publick Records*, the *Homilies*, and *Articles*, and *Books of Ordination* and *Common-Prayer*, and *Canons* and *Constitutions* since the *Reformation*, though this indeed is easily reducible to that head of *skill in all those Controversies that divide Communion*; for this seems to have been the adequate design of the *Church* herein, to shew what she thought necessary

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sary to be *believed*, or at least, not *factiously contradicted*, by such as were to be admitted to her *Communion*. And for the better understanding her *true sense* in this affair, and its *Vindication* from the *misunderstandings* of her *Adversaries*, it were very requisite to read the *whole History* of the *Reformation*, and to observe the *sentiments* and *temper* of the *principal persons* engaged therein; and by what kind of *mediums* her proceedings have been *justified* in the several *Ages*, and against the several *Adversaries*, respectively. By this means you will best understand the *difference* betwixt her *impositions*; which of them were intended as conditions of *Catholick Communion*, that is, as *fundamentals*; and which only of her *particular*, that is as *prudent* and *probable*, and not obliging to an *internal assent*, but only an *exterior peaceable acquiescency* (for certainly the *Church* intended some of both kinds) and the late way of requiring an *external assent* only to the *Articles indefinitely*, without prescribing any *prudential limitations*, how far that is to be extended, and admitting a *liberty of straining the Articles* in favour of our own opinions, without any consideration of the *Controversies* therein designed to be defined by the *Church*, may be expounded so *licentiously* as to open a gap for the most *Pestilent Heresies*.

§. 13.

In the *Second Letter*, I confess many things in the *improvement* of the *Proposals* there laid down, and in the *Catalogues* of *Books*, might have been more accurately enlarged, but that I conceived these sufficient to *initiate a Novice*, which I have there signified to have been my *uttermost design*, and I doubt whether it would
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be prudent to discourage beginners with the Prospect of too great a task. In my censure of School-Divinity, there is one fundamental defect omitted, which I look on as so very considerable, and of so extremely fallacious consequence to them that rely on it, and yet never observed, that I know of, that I thought it worthy a particular mention here. That is, that the greatest and most Sacred mysteries of the Trinity and Incarnation are explained as to their Theological consequences from the principles of the Peripatetick Philosophy, as borrowed by them from the modern Translations and Commentaries of the Arabians. It is plain that all the use of Philosophy in affairs of this nature cannot be to discover any truth anew, but only to explain the sense of the Authors delivering it; and that that Philosophy alone can be useful to this purpose, whose Language was observed by them; and that not Aristotle but Plato was then generally followed, not only by the generality of the Philosophers of that age, but, in accommodation to them, his Language observed by the Scriptures themselves, especially St. John I. and by the generality of the Fathers, those of greatest repute in both the Occidental and Oriental Churches, the pretended Areopagite and St. Augustine himself, to whom the Schools are most beholden, St. Basil, both St. Gregory's Nazianzen and Nyssen, St. Chrysostom, &c. So that this way of proceeding is lyable to two very fundamental mistakes (which should be studiously avoided in affairs of so great concernment.) First of explaining Platonick language by Peripatetick Philosophy; Secondly of explaining the antient Peripatetick Philosophy by the present expositions of the modern Arabians.

These

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§. 14. These with the other defects there mentioned would methinks invite some generous *Advancers of Learning* to review the whole *Foundations* of our *Modern School-Divinity*, which would be an attempt becoming the *ingenuity* and *inquisitiveness* of the *Age* we live in. And seeing I have taken this occasion of mentioning such a design; it may be it may not prove altogether *unacceptable*, perhaps something *necessary* to clear my *meaning*, to propose such a way of managing it, as I conceive most convenient, which I most willingly refer to the *censures* of persons more *skillful* and *experienced*. That I think would be First to distinguish accurately betwixt such Questions as are to be decided by *reason*, and such whose *principles* are either *wholly* or *principally* derived from *Revelation*. In the former the *School-men* may be more securely trusted, their excellency lying in the *closeness* of their *discourse*. But here it self, it were well that their *principles* were reformed; especially in such an *Age* as this is, care should be taken that nothing be taken up *precariously* upon the *Authority* of any however *celebrated Philosopher* (a practice too frequent among them) but what might sufficiently recommend it self by its own *nature* and *intrinsic reasonableness*.

§. 15. And then for those which are derived from *Revelation*, it is plain that their whole decision must be derived from *Testimonies* either of *Scriptures* or *Ecclesiastical Authors*, the producing whereof seems to be the principal design of the *Master of the Sentences*; though some things are added in the *Sums*, from *Maimonides* whom *Aquinas* used in an Antient *Latin Translation*,

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concerning *Propheſie* and the *Ceremonial Law*. Concerning theſe therefore it ſeems to me expedient that ſome excellent perſons, ſkilled not only in *Eccleſiaſtical*, but *Rabbinical*, and *Philosophical learning*, and indeed generally in *Oriental Philology*, would undertake a *Hiſtorical account* of them; wherein he ſhould, *Fiſt ſhew Hiſtorically* how the *whole Article* was believed and *taught* in the ſeveral *Ages* of the *Church*; what *forms of ſpeaking* were uſed by the *Fathers* concerning it; how it was *expreſſed*, and how much concerning it *believed*, in its *fiſt ſimplicity*; how afterwards *additional explanations* were *introduced* and by what *degrees*: What was the *fiſt occaſion* of the ſeveral *Controverſies*; who were their principal *Hereſiarchs*; how they were *diſpoſed* in their *manners*, and how *addicted* in the *Studies*; wherein their *Hereſies* did truly conſiſt, whether in the *perniciousneſs* of their *Doctrines*, or their *factious manner* of *propagating* them to the prejudice of the *Churches peace*. If in the *perniciousneſs* of their *Opinions*; then it were well it were ſhewn, *Fiſt* what thoſe *Opinions* were, as near as could be from the *Hereticks* own words; and *Secondly* upon what *occaſion* *fiſt entertained*; and *Thirdly* by what *degrees promulged*; and *Fourthly* by what *arguments defended*, and among them which were *principal*, and which only *ſecondary* and *acceſſary*; and *Fifthly* by what ſucceſs *received*, by whom *ſeconded*, and by whom *oppoſed*; *Sixthly*, by what *degrees condemned*: *Fiſt*, by what *Fathers*, *Secondly* by what *Provincial*, and *Thirdly* by what *General Councils*; and how all their proceedings

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dings were resented by the *Catholick Church diffusive*: And in all these degrees of censure to shew distinctly, First how far both Parties were agreed, and wherein they differed; and Secondly as to their differences, to shew what was condemned as pernicious (and among them what was counted more and what less pernicious) and what only as improbable, for it seems plain that many errors of *Hæreticks* were not counted *Hæresies*; and Thirdly the degrees of unanimity in the Church in her censures: what censures were generally received and confirmed by the *Catholick Church diffusive*; what only by her Representative, in General Councils; what only by particular Churches in Provincial; what only by particular persons, how numerous or eminent soever; and Fourthly the Arguments alledged in defence of the Ecclesiastical censures, especially such of them on which the Churches Resolution was principally grounded, and of which her Champions were most confident; and indeed if these were judiciously chosen, I think it would not be amiss if the weaker were quite omitted, both because they are perfectly unnecessary as depending entirely on the conclusiveness of the others, and involved in the same success; and because with some Cavillers, (who are glad of any occasions of Carping,) they might prejudice the principal cause, there being no more politic way for betraying the Truth in so inquisitive an Age as this, than to offer to defend it by unconvulsive arguments. And the same way of proceeding may be proportionably applyed to Theological questions of meaner concernment.

When

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When thus the matter of Fact had been §. 16.
thus plainly represented, it would then be reasonable to proceed to a positive judgment according to these *Historical evidences*. And in order hereunto it would be further expedient to consider the first *Originals* of every notion, what foundation every *Article* had in the actual belief of the persons to whom it was revealed, antecedently to the *Revelation*, and therefore how the *Revelations* were likely to be understood by them; Which being discovered, then to examine in the Second place what might be deduced concerning the whole *Article* from such *Originals*, whether *Pagan Philosophy*, or *Opinions* or *Practices* prevailing among the *Rabbinical Jews*, or the *Hellenists*, for whose use the *Scriptures* were principally designed. When this is done, then it would be convenient, Thirdly to compare the *Article* so explained with the *Scriptures*, as understood by the *Primitive Fathers*, to see how far it was approved, and where corrected and amended by *Revelation*. And this may be proportionably applyed, not only to the *Primitive Doctrines* of the Church, but also, to her later explications and modes of expressions opposed to the several *Hereticks* opposing it. Concerning which the method of accurate enquiry would require that First it were examined whether only the *Doctrine* were pretended derived from their Ancestors, or also their own explications and Phrases of expressing it. If only the *Doctrine*, then to examine whether indeed the expressions of the *Ancients* concerning it were equivalent with their own.

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§. 17. own. If also the *individual expressions*, then to examine the *sense* of the *Antients* concerning such *expressions*, and the *Authors* that used them by the *Rules* already propounded concerning the *Decrees* of the *Church* against *Hereticks*; and whether they used them in the same *sense* as afterwards. When *materials* were thus prepared, and the *Truth* thus discovered, which must needs suppose a *considerable* *voluminousness*, and probably some *difference* of *opinion* in the *diversity* of *Authors* requisite to be employed on so great a *Task*; then it would be further *seasonable* that some *judicious* and *prudent* persons should reduce the whole to a *Compendium*, (which might serve as a *Text* for *Scholastical disputes*, instead of *Lombard*) with references to the larger *Treatises* that they might be more readily consulted on occasion. And the best way of contriving this, would I think, be to distinguish this *Compendium* into *two parts*: The former of *Natural*, and the later of *revealed Theology*, where every thing might be reduced to its *proper Principles*. Many other *expedienies* hercof might have been mentioned, at present I shall only mention one which I conceive more *considerable*. That is, that hereby persons might not be invited to meddle beyond their *abilities*; for the *Principles* of these two parts have so little *mutual dependence* on each other; and the *natural endowments* requisite in the persons that should undertake them are so very *different*, and so rarely *conjoynd* in one person (a *Rational judgment* without much *reading*, being sufficient for

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for that *Divinity* which is *purely natural*; and *much reading* and a *tenacious memory* and a *Philological Critical judgment* being requisite for that which is *revealed*) that it is no way convenient that every one who might attempt the *rational part*, though with very excellent *success*, should immediately, without consideration of his own *abilities*, presume himself fit to venture on the other that concerns *Revelations*. And indeed any sober considerative person may easily observe how untoward the *Rationalists* of this *Age*, who decry *Book-learning*, prove when they are engaged on a Subject that requires *reading*; what improper notions they impose on terms they do not understand; how strangely they mis-represent their Adversaries meaning, disputing many times against *Chimera's* of their own brains; how difficultly they yield to that which would not once be scrupled by *skillful persons*; how in answering they propose such possible cases as are perfectly destitute of all actual probability. And a proportionable *slightness* is ordinarily observable in the *rational discourses* of great *Philologers*, though I confess some very excellent persons have been accurate in both; but such instances, being more rare, cannot prejudice the *general Rules* we are now discoursing of. Then in both parts it were well (in imitation of *Origen* *καὶ Ἀρχόν*) to premise *First* what *Propositions* in every *Article* were to be taken for *unquestionable*, as being evident from *Reason* or *Revelation* as explained by *Tradition*; and it would be more useful if it were distinctly shewn what kind of

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evidence

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evidence agreed to every Proposition *particularly*. For thus what were *self-evident* from *natural reason* might be relyed on in disputes against even *Atheists* that are not *Sceptical* (and they that are, destroy all *discourse* as denying all *Principles*) what were clearly consequent from the notion of a *Deity* and *Providence*, would be of force against our modern *Pagan Theists*, and all persons admitting such a thing as Religion; what were clear from *Old Testament Revelations* could not be denied by the *Jews*, especially if so *expounded*, and that *unanimously* by their own *Rabbins*, what were clear from the *New Testament* must be owned by all *Christians* that admit of it, even those that extend its *perfection* to all *indifferent Punctillio's*; what were clear from it as expounded by *Primitive Catholick Tradition*, might be taken for granted against all such as were willing to stand to that *Trial*; and Lastly that which had no other evidence than the *actual definition* of the *Church*, how *groundlessly* soever, could only be made use of against such persons as are for a *blind obedience* to such a *Church* without examining the *reasons* of such *definitions*. And in all these instances it were well to note what were *indeed evident* from such *Principles*, and what were also *admitted* for such by the *Persons* acknowledging such *Principles*, which would be further very considerable in order to the *success*, seeing many things may be *indeed rational*, yet not *acknowledged* such by the *persons concerned*. Yet I do not intend that every person should be permitted to dispute each of these things
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publickly as professing his own dissatisfaction concerning them, but that they who are called to it Providentially (as in this Age frequent occasions will occur) in order to the satisfaction of others may have a ready Promptuary to have recourse unto in time of necessity. Otherwise the Church ought, as a Church, to prescribe the belief of some things as a necessary condition of her Communion.

When these Principles were thus methodically disposed, it would then be seasonable to improve them in the *Controversies* whose free discussion might be tolerated among good and peaceable Christians, if among these a caution were had for the retrenching such as were unnecessary and unedifying. This way, if it were prudently managed, would not only afford solid Principles for the Schools, but also lay the most probable foundation for the reunion of Christendom. For if things were thus accurately enquired into, I verily believe, Governours would find a necessity of remitting their rigour in several impositions, and Subjects would discover the great necessity of obedience and the no-necessity of those reasons produced for their Separation. But I must confess the work is too great to be attempted by private persons how considerable soever, and therefore would require not only the Patronage, but also the concurrent industry of Governours; and by how much the greater the Authority were that countenanced it, by so much the more likely it would be to thrive. For great freedom were requisite in the correction of present errors, and that could not be so safely trusted to the man-

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agement of *private persons*, and would be received with less *envy* and *faction* from the *Church*, and would not prove a *precedent* for any *Factionous Innovations*. Only I must confess that the *Doctrine of Infalibility* while it maintained will hardly be reconcilable with a *candid review* of what has been *already*, though never so *erroneously* received. But First even among them, it were well they distinguished what had been decided by the *Church* from what had not been so; and Secondly even among them *abuses*, never so *universally* received, if not *Canonically* decided, might be *Reformed*; and Thirdly considering that a *preservation* of their *Authority*, and a *prevention* of *Innovations*, which they conceive effectually performable only by that *pretence*, seem to be their *principal inducements* to it, and that those may be thus provided for, by being *themselves* the *Authors* of such *Reformation*; it may be they might not find it so *inexpedient* to yield even this which seems to be the *principal* cause that makes our breaches *irreconcilable*. And certainly if it would please God to inspire *Governours* with a *serious* and *industrious*, and *candid*, yet *active Spirit* for the service of the *Church*; much more might be done, than is, for the *Restoration* of *Religion*, and *Unity*, and the *prevention* of those *daily scandalous*, both *Opinions*, and *Practices*, which all good *Christians* do so *seriously* deplore? And that he would be pleased to do so their *confederated prayers* and *endeavours* might be very *available*.

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SECOND EDITION.

AS it becomes us not to deny our *Second Thoughts*, that farther improvement which *Time* and *Experience* will necessarily suggest for bettering them; so I am sensible of the inconvenience that does thereby frequently redound to the Buyers of *First Editions*. I have therefore endeavoured so to temper my *Corrections*, as that the Justice I do my self in them, may prove least offensive to them who are already furnished with the former *Edition* of these *Letters*. The *Appendix* concerning *Sanchoniathon* is intirely *New*, and therefore I have ordered my Bookseller to Print some Supernumerary Copies, that they may have them singly who have the *Letters* alone. And I have endeavoured that the amendments of what has been published formerly, might be with as little prejudice to the usefulness of the former *Edition* as was possible. My principal care has therefore been to clear the *Sense*, and where it might be, with the least *Variation*. Where breakings of the *Sentences*, or *Transpositions*, or *Parenthesis* and properer *Words*, and more expressive of my *Sense*, and more suited to my *Reasoning*, would do it, I have not designedly aimed at any thing more. Where a little *Addition* would not only be seasonable, but of great weight and consequence to my main design, there I hope I may be excused for allowing my self a little *Liberty*. But as I have not taken this liberty often, nor made it a pretence for long *Digressions*; so where I have
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used it has been on the now mentioned terms, where it would prove *momentous* as well as *seasonable*. The Correction of mistakes is a thing that I hope will need no *Apology*. Good Men will not only excuse me for doing it, but would have just reason to blame me if I had not done it. The principal are in the *Catalogue* of the *Primitive Writers*. I have there Added some things from later *Editions*, which were not extant when my *Letters* were first published. I have also, upon better thoughts, *Transposed* some Authors names, as to the times they lived in; and, where it might be difficult to guess why I did so, I have touched at the reasons, so that both the unskilful might have direction, and that the more skilful might also understand my intimations. The narrowness of my present design would not give me leave to insist on them more largely. Where there is any difference between the *Letters*, especially the *Second*, and the *Appendix*, the *Appendix* is to be taken for my present thoughts; and whether are truer let the Learned judg. It will not be amiss, in order to their judging, that they see the reasons of both.

I thought it became me in *Gratitude*, to retain my former *Dedication* to my Deceased *Patron*. And because his *License* and *Approbation* was indeed one great reason of that Address, I thought it also convenient to keep them as they were. It is convenient as a *License*, because our present unsettlement will not permit a new one, here in *England*. But that which will make it always seasonable is, its being a *Recommendation* as well as a *License*, and a *Recommendation* from a Person of so great *Authority* in our *Britannick Churches*. The
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inconsiderableness of my Person, and the weakness of my performance, as well as my unfitness as a *Laick* for promoting such designs with any *Authority*, do make me stand in need of such supports. So that I am still concerned in *Interest*, as well as *Gratitude*, to continue it, and to thank God for it. If any one receives benefit by it, let him return his *Thanks* to *God*, who is usually pleased to choose the meanest most unlikely Instruments for driving on his own good designs, and reward me only with his *Prayers*.

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ERRATA in the Letters of Advice.

PRef. §.4. end, blot out *And*, and begin *In* with a capital *I*. §.7. l. 13. blot out *considering* that. Let. p. 5. l. 20. blot out the Comma after *nor*, it hurts the sense. P. 12. l. 19. r. *suspicion*. P. 15. l. 22, 23. none; yet. P. 39. l. 3, 4. *Expositions*. P. 41. l. 14. after *Martyrdom* the closing Parenthesis is turned the wrong way. P. 42. l. 23. a Comma after *they*. P. 43. l. 18. a Comma after *concernment*. P. 52. l. 11. p. 53. l. 19. ult. *application*. p. 54. l. 20, 21. P. 58. l. 9. *Physician*. P. 60. l. 11. *Apostasy*. P. 61. l. 7. *χάρισμα*. P. 62. l. 17. *petulant*. P. 63. l. 14. *disswading*. P. 78. marg. l. 7. *Beræns*. P. 104. l. 2. del. *actions*. P. 102. mispaged for *some while*, l. 12. should. P. 126. l. 1. *Canone*. P. 140. l. 6. descend. P. 141. l. 12. *successful*. P. 142. l. 16. *recommend*. P. 149. l. 20. *your*. Marg. l. 3. *Luciferian*. P. 152. l. 22. *suspitions*. P. 155. l. 20. *where*. P. 164. l. *reconcilable*. P. 165. l. 21. *separatâ*. P. 171. l. 2. *now*. l. 21. *so also*. P. 188. l. 10. *συγκατάθεσις*. P. 189. l. 7. *imperfectly*. P. 192, l. 18. *rational*. P. 197. l. 23. *Lycia*. P. 198. l. 8. *probably*. P. 199. l. 8. *ridiculous*. P. 200. l. 7. *Tyrrhenian*. P. 207. l. 11. *wherein*. P. 210. l. 19. *For*. P. 126. l. 10. *Historia*, l. 15. *Schottus*. P. 227. l. 4. *Præface*. l. 15. *Evagrius*. l. 18. *Græco-Latine*. l. 24. *discovering*. P. 250. l. 16. *First*. l. 25. *opposing*. P. 237. l. 17. *you*.

Letter I.

A Letter of Advice to a young Student

Designing the Susception of

HOLY ORDERS.

SIR,

I. **H**A V I N G got that opportunity of fulfilling your Requests since your departure, which I wanted when you were present; (because, besides the gravity of the Subject whereon you have employed me, and my own natural averfeness from fuch insignificancies, and the neceffity now, if ever, of plain dealing; I believe your felf would rather have it beftowed on material Advices, than empty Complements;) I fhall therefore, like the downright and truly juft *Areopagites*, ἀνὲν πάντων καὶ ἀπορίων, make ufe of it, without any further Ceremonial Addreffes.

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II.

II. FIRST therefore, when you desire advice for your Behaviour in that holy Function you design to undertake; I hope you do not intend that I should be prolix in insisting on particulars. For both that has already been performed at large by many others (particularly you may, if you please, consult our late Excellent Vice Chancellor's Visitation Rules *, where you will find most Capacities provided for, or, among the Ancients, who usually speak more from the heart, and experience of Piety, than our *Modern*, though otherwise *more accurate* Authors, St. *Chrysostome de Sacerdotio*, or St. *Gregories Pastoral*, or St. *Hieroms* 2d. Epist. ad *Nepotianum*: entire Treatises concerning it, though some of them more peculiarly relate to the *Episcopal* or *Sacerdotal* Order) and my own little experience in the *World*, and none in the circumstances considerable in managing a *Clerical Life*, may sure be sufficient to excuse me from such a Task; besides that it must needs prove both tedious and burthensom to your *memory*, and intricate to your *prudence*, to make application of innumerable *Rules* to *circumstances* yet more infinite that can never be foreseen. My design therefore shall be, only to propound such Advices as may *capacitate* you for the discharging of your Function

* Bishop
Taylor.

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Function to the advantage of the Publick where you shall be entrusted, as well as your own Soul, and enable you more advantageously to judge concerning particulars, than you can by *Rules*; and those grounded on such sure *Principles*, and such excellent ancient *Precedents*, as that, I hope, you shall have no reason to complain that they are *unpracticable*, because they are not calculated from *present experience*.

III. To which purpose, before you are actually Ordained (if you be not already) I must conjure you by all that is dear unto you, to consider what it is, and with what design you undertake it? That, as it is indeed the Noblest employment to be subservient to the Supreme Governor of the World, in order to his principal designs, to which the World it self, and consequently the vastest Empires, and the greatest Princes, and whatever else is counted glorious in the esteem of inconsiderate Mortals, are subordinate by God himself in a capacity as ignoble as is that of the Body to the Soul; so, the hazard is proportionable: the miscarriage of those noble beings for whose redemption nothing but the blood of God was thought sufficiently valuable; and consequently accountable according to the estimate God himself has been pleased

III.

to impose upon them : that therefore you remember that you stand in need of greater natural Abilities, and providential Auxiliaries, as it is more difficult to take care of a *multitude*, than of a *single person* ; that if supernatural assistances be necessary for the salvation of the most able *private person*, much more they must be so to one not pretending to the greatest abilities in a *personal regard*, when engaged in *publick* ; that therefore you never venture on it without *probable presumption* of the *Divine assistance* ; that That cannot possibly be presumed if it be undertaken rashly. (God never having promised to succour us in dangers voluntarily incurred by our selves) that it is rash if undertaken without a *Call from God* ; (I hope you will not understand me of an *Enthusiastical unaccountable* one, but a *rational* and *provi-*

* Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this Office and Ministration, to serve God for the promoting of his Glory, and the edifying of his People ?

Ans. I trust so.
Ordering of Deacons.

dential, which you may observe the * Church her self to have taken care of in the very Office of Ordination) that you cannot prudently presume a *Call* but upon these principles: that you are principally created for the Divine Service in the improvement of Mankind ; that you are engaged in gratitude to per-

form

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form your Duty in it for the many benefits by him conferred on you; that you cannot approve your self grateful unto him unless you love him, nor veraciously pretend to love him unless you most desire what you conceive most pleasing to him, whence it will follow that you must addict your self to that course of life which is most pleasing to him, if you find your self qualified for it; for this is the only truly *rational Providential Call*, which can without *Enthusiasme* be expected and judged of. Now these qualifications must be a *pure intention*, *natural abilities*, and a *firm immovable resolution*; for if any of these be wanting, you can never be secure of your *own endeavour*, much less of the *Divine assistance*, for avoiding so imminent a danger.

IV. But because I am not, considering these Qualifications, under a merely natural or moral notion, but as they may ingratiate you with God, and so intitle you to that assistance, without which, as has been shewed, you cannot securely venture on a state of life so extremely dangerous; I conceive it therefore necessary to warn you what it is you may safely trust in this enquiry. First therefore, *for the purity of your designs*, you may observe that *purity*

IV.

implies a freedom from mixture of what is more base with what is more noble, whether that which is base be predominant or only equal. And therefore that your designs may be pure, you must take care that 1. You design this course of life for those ends alone, which indeed do only render it worthy being designed by you upon a rational account; for this must needs be that which is most excellent. 2. That you do not design this most excellent for any thing less excellent as a more ultimate end: Nay, 3. That you do not design any thing less excellent as an end even *coordinate* with the more excellent, but only as *subordinate*. The latter points are those wherein you may be most easily mistaken, and wherein it will be most difficult to satisfy your self of your own sincerity. At present you may take this Rule: if you find your self so affected with the less noble end as that without it you have reason to think that you should not undertake such a difficult duty for the more noble end alone, you have reason to suspect that the more noble end is *only subordinate*, and the less noble *truly ultimate*; and if you find that your desires of the *less noble end* are such, as that, if you should fail of it, you would find less complacency in your duty, though
you

you were sure thereby to attain that which is supposed *more noble*, you will have reason to suspect your designs of the less noble end to be, at least, partial and coordinate. Both designs are *sinful*; but with this difference, that the designing the more noble end for the less noble, argues the Will *perfectly depraved*, and implies no *volition*, but only a *velleity*, for that which is more noble, and therefore can no way entitle such a person to the Divine favour; but the making the less noble end *coordinate*, argues indeed a *volition*, but so imperfect, as cannot move the Divine favour, who cannot choose but take ill such a dishonourable Competitor, and who will by no means yield any of his honour to another, nay, who has further declared it his pleasure, either to have the whole heart, or none; who will by no means partake with his Adversaries, but nauseates and abhors the lukewarm person. But though, where this is expressly designed, it can no way deserve his love, yet, where it is irreptitious and by way of surprize, it may, at least, *incline his pity*, upon the same account as other sins of infirmity, to which the ordinary life of Mankind is supposed obnoxious, and for which allowances are made in the very stipulations of the Go-

spel. Yet will not this consideration suffice to excuse your neglect of it ; for both, *negligence* will make it cease to be a sin of infirmity ; and besides the *consequences* of it (whatever the *occasion* may be) are so pernicious, as may make you either less *serviceable* in your Office, or less *acceptable* in your performances of it ; and are therefore, with all possible caution, to be avoided.

V. BUT that I may descend, and speak more plainly and particularly to your case; you may perceive that that which only renders the *Clerical Calling* *rationaly desirable*, is that to which it is upon a *rational account* useful, which can be nothing in the *World* (the design of this *Calling* being to teach men how to despise and easily to part with all such things the *World* calls *good*) but only *the service of God* in a peculiar manner ; and that this service is to fulfil his Will as far as you are capacitated for it by this *Calling*, which only aims at the salvation of the Souls of Mankind. Be sure therefore that the service of God, and the salvation of souls be intirely your design. And do not trust your saying so, but make some experiment of your *affections* ; for it is by their habitual inclinations, and not by some warm lucid intervals

vals of reason, that your course of life is like to be determined. And you are to remember, that your choice is irrevocable, which must oblige you to a serious consideration of what you do before you undertake it. Place therefore your self by frequent meditation in such circumstances wherein no other end were attainable. Suppose the Church were in a state of persecution, which is not only the *warning*, but also the *promise*, of the Gospel; or that your flock were assaulted by the malice of any *cruel*, or the scandalous example of any *great*, but *powerful*, sinner; or many other such hazardous cases which may fall out, though the Church be countenanced by the secular Government; would you here follow the example of the *true* (a) *shepherd*, or the *hireling*? Could you, by your own example, let your flock understand that your self did seriously believe what your Calling must have obliged you to have taught and urged to them: That (b) *the world and all its allurements and menaces are to be despised*, that (c) *all things are to be accounted loss and dung for the excellency of the knowledge of the cross*; that (d) *tribulations upon this account were glorious*, and (e) *being counted worthy to suffer for the name of Christ peculiarly honorable*;

(a) S. Joh.
x. 11. 12.

(b) S. Joh.
xvi. 33.

I S. Joh.
xi. 15.

(c) Phil.
iii. 8.

(d) Acts
ix. 15, 16.

(e) Acts
v. 41.

(f) S. Matt. *vable; that (f) persecutions and reproaches,*
 v. 11, 12. *and bitter calumnies suffered for so good a*
cause were matter of exultation and exceed-
ing joy? Could you even in these difficul-
ties repeat your choice if it were reitera-
ble? Or, if you were desperate of any
other portion in this life, would you not
either wish it undone, or even actually un-
do it if you could with honour? Do not
think this case Romantick even now; for
both this will be the securest way of pas-
sing a faithful judgment concerning your
own temper, especially of that which is
necessary for this Calling; and this is one
of the chief duties and uses of the calling
it self, that you be ready (g) to assist your
flock in the time of necessity, and (h) to lay
down your life for them, when it might
 (g) Jer. *prove for their advantage. And, believe*
 xliii. 2. *it, how prosperous soever you may fancy*
 Ezek. *Christianity to be among us, you will find*
 xxxiv. 4. *it to be actually true, in a high degree,*
 5, 6, 7, 8. *by the odium you must needs incur by a*
 (h) S. Joh. *conscientious discharging of your duty: in*
 x. 11. *admonishing scandalous persons, openly, and*
 Phil. ii. 17. *others, secretly, of their Vices, and suspend-*
ing such as would shew themselves incorri-
gible from the Communion; in freely, and
sometimes openly, rebuking the great ones
as well as the mean, nay sometimes more,
inaf-

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inasmuch as their example is more pestilential; in generally weakning the hands and hearts, and disappointing the designs, of impious persons, by shaming them out of countenance, by reducing their companions, and generally awing them by a constantly grave and severe behaviour.

VI. AND by this experiment you may also perceive whether any less noble end be ingredient in your designing this Calling : whether it be to gratifie the humors of your Friends, or a vain-glorious shewing of your parts, or a more honourable condition of life even in this world, or a more plentiful maintenance, or a politick design of making your self considerable in gaining a party for your own designs; though, I confess, the humour of our *Protestant Laity* is generally so self-confident, and so little *dependent* on their Ministers (if they do not *despise* them) as that this last Temptation cannot *now* be very dangerous. If you can as cheerfully serve God in the absence of these temporal encouragements as with them; if you can, as to your own account, patiently bear with the successlessness of your performances, and satisfy your self in the conscience of having performed your duty; if you be as industrious and careful of a Cure less temporally ad-

VI.

vanta-

(7) Phil. i.
23, 24, 25.

vantagious, as of one that is more, and of persons that cannot, as well as of those that can, reward you; if you know, with the Apostle, how to be abased, as well as how to abound; if you can praise God as cheerfully in a low, as in a prosperous condition; nay more, as having then a title to many blessings of which your prosperous condition is incapable; if you can find your affections so disintangled from the World, that you are, like (i) *St. Paul*, careless of living, upon your own account, but only for the Divine Service; then indeed, and not till then, you may be securely confident of the integrity of your intentions, and venture your self in this *warfare*, as the *Clerical Calling* is expressly called by *St. Paul*, 2 Tim. ii. 3, 4. And as it were certainly most secure that your affections were thus generally alienated from these more ignoble designs, that you may satisfy your own conscience of your own freedom from the suspicion of them; so, because the heart is so intolerably deceitful as that its inclinations cannot be certainly discerned till the object be vested with advantagious particular circumstances; and these cannot be so prudently foreseen in general; it will, at least, concern you to make the experiment full in
such

such cases as you are by your own inclinations obnoxious to, and whose circumstances may very probably and frequently occur, and therefore may rationally be expected. Remember that this enquiry be performed, as in the sight of God, to whom you must return an account of this Stewardship, and whom it is impossible to deceive; and for your own sake, whose interest is not meanly, but, greatly and eternally, concerned in it: not only for your personal prejudice which you may incur by your imprudence herein, but also those mischievous consequential miscarriages, which will involve you deeply in the guilt of the ruin of so many Souls as shall be engaged therein by the example, or imprudence, or negligence of their guide, who should have been exemplary to them. It were well if you made this the subject of a Communion-exercise before you take Orders; for when you have divested your self of all worldly designs, and have God alone before your eyes, and spiritual considerations; and have acknowledged your own insufficiency to discern the deceitfulness of your heart, and have therefore humbly implored the Divine assistance, and entirely placed your confidence in him, and his inspirations, not ex-
traordi-

traordinary and Enthusiastical, but, Providential and moral : That he may be pleased to clear your understanding from all prejudices of your will; that to your understanding, thus prepared, he would suggest the securest motives; that he would enable you with a prudent and distinguishing spirit in passing your judgment, and making your election of them; when, I say, you have done all this, you will then have the greatest moral probability that is possible, that your judgment (if you can satisfy your self of your sincerity in observing these Rules) *is the judgment of right Reason*, and consequently, in the way we are now speaking of, *the Will of God*.

VII.

VII. BUT neither is this purity of design alone sufficient (unless you have abilities for it) either to presume a *Call from God*, or to venture securely and prudently on it. Not the former; for Gods designing men for particular Callings, is, in a *Providential way*, to be concluded from his gifts, which are the talents he intrusts us with, and therefore obliges us to improve, and that after the most advantageous way; so that where God has given natural gifts peculiarly fitting a person for a *particular Calling*, and where it is withal evident, that either they fit him for no *other Calling*,

ling, or, at least, not *so* *advantageously*, or to a *Calling* not *so* *advantageous*; there, if he follow the dictate of *right Reason* (which is the only *Providential voice of God*) he must needs conclude himself in *prudence* obliged to follow this, rather than any other. But you may be here mistaken, if you consider either your *Gifts*, or your *Calling*, partially. Your *Gifts* you are to consider *universally*, in regard of *themselves*, or their *effects*, which may with any great moral probability be foreseen, whether *natural*, or *accidental*: whether, as some of your *Gifts* do fit you for the *Clerical Calling*, so, they may not equally fit you for *another*? whether, if they fit you *only*, or *peculiarly* for this, yet, you may not have other qualifications that may make it *dangerous*? whether, if you have such as may render it dangerous, the *danger* be *greater*, or *more probable* to come to pass, than the *advantage*? whether, if you have *none*, yet you have not only *some*, but *all*, the qualifications for this *Calling*? whether, if some be *wanting*, they be either *fewer*, or *less considerable* than those you have? So also, concerning the *Calling* it self, you are to consider whether, all things being allowed for, it be likely to prove more *advantageous*, or *disadvantageous*, to you? whe-

whether it be more *necessary*, or only more *convenient*? whether, if more *necessary*, it be also more *secure*, especially in regard of your *greater interests*? And, concerning all these enquiries, you may fall into great mistakes, if you have not before rectified your intention, and so fixed on a right end, from whence you may deduce faithful measures of things. It will therefore here concern you to use all possible prudence and caution; and you cannot be excused if you use less than you would in a case wherein all your secular fortunes and your life it self were deeply hazarded, seeing these things are incomparably less trivial.

VIII. VIII. I hope you will not so far suspect me of *Pelagianism* as to put me to the trouble of an *Apology* for calling these *qualifications natural*. My meaning is not, that these *natural qualifications* alone are sufficient for discharging the *Clerical Calling*? Or, that those *Auxiliaries* that are superadded are only *natural*; but only, that all superadded Auxiliaries are grounded on the improvement of such as are natural, not as *merits* rigorously obliging God *in point of Justice*, but as *motives* mercifully perswading and inducing him, who is of himself already *munificent*; so that the principal
and

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and original ground of expecting these *supernatural Auxiliaries*, which can only be hoped for by them who are peculiarly called, can *antecedently* (as it is plain that the ground of their hope must be *antecedent*) be grounded on nothing but what is *natural*. To let this therefore pass (that this whole discourse may be deduced home to your case) it will be necessary to shew what these qualifications are, which will best be understood by their accommodation to the design for which you intend them. That therefore I suppose to be the taking of a particular charge upon you of the souls of a particular Congregation; so that according to the several wayes of the miscarriage of such souls, you ought to be contrarily qualified for their security. And the miscarriage of their souls being occasioned by their *non performance of their duty*, your qualifications must consist in such requisites as may induce them to that performance. And these will, in general, be reduced to two heads: *such as may be necessary for informing them in their duty, and such as may induce them to practise it*; for in both these put together their security does adæquately consist. And in order to these two ends you must be endued with two requisites: *Knowledge,*

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for convincing their understandings; and *prudence*, for perswading their wills. By *knowledge* I do not so much mean that which is *Speculative* and *Scholaſtical*, as that which is more immediately *Practical*. For I ſuppoſe your charge to conſiſt principally of the *illiterate multitude*, and that if you have any *intelligent learned Laick* that may be capable of higher things, yet that it is more rare and caſual; and that in theſe qualifications, I am ſpeaking of, we are not ſo much to conſider what is *rare* and *extraordinary*, as what is *frequent* and *uſual*; what is *uſeful* and *convenient*, as what is *absolutely neceſſary*. For both thoſe *extraordinary occaſions* cannot ſo much oblige to a peculiar proviſion, eſpecially in thoſe multitudes which are neceſſary for theſe ſervices of the Church, all which cannot be expected capable of them; and thoſe caſes, being *extraordinary*, may be ſupplied by a few peculiarly gifted that way, ſeeing it is Gods uſual way thus to diſtribute thoſe *æquitata*, which are indeed *convenient* for the edification of the Catholick Church *in general*, but not *absolutely neceſſary* for every *particular* charge. For theſe ends therefore, wherein your other ſtudies of more neceſſary concernment, or the averſion of your own *genius*, may not
incline

incline you, or afford you opportunity, or enable you, to attain such skill your self as were convenient ; it will be sufficient that you hold correspondence with such as have it, whom you may consult with as occasion shall require, and so not be altogether unprovided even for these extraordinary occurrences. But that which will more peculiarly and indispensably concern you, is that *more immediately practical* knowledge, which all are some way bound to observe, and of which none, which act prudently in their common concerns of the world, may be presumed incapable. And it were well that you would reduce all other speculative knowledge to this, as it is certainly designed by God. My meaning is, that you would not begin with *notions* in instructing others, but that you would first stir them up to *practise* such duties as are by all parties acknowledged to be essentially obligatory under the state of Christianity (as, God be praised, principles sufficient for most of these are admitted by all considerable parties that violate the peace of *Christendom*, however otherwise disunited among themselves) and so by that means bring them to a *carefulness of their ways*, and a *tenderness of conscience*, and an *inquisitiveness*

after their duty universally whatever it may be; which will prepare them for what other instructions they may afterwards prove capable of; and will be of excellent use, both for rendring your advice acceptable and useful to them, when they first sensibly experience its necessity before it be communicated; and for preventing the infusion of any frivolous and unprofitable notions, which are very dangerous to popular capacities (who are usually more *passionate* than *judicious*, and are too prone to impose their own private sentiments in things, they do not understand, as well as those they do, on others, and so to make them the badges and characteristicks of subdividing parties) and will be the best measure for suiting and proportioning their knowledge to their capacities; for they are certainly capable of so much knowledge whose usefulness they are capable of apprehending; and no more is *necessary*, if I may not say, *expedient*, to be communicated to them.

- IX. IX. I could have shewn you, in many regards, how incomparably more advantageous this way is, even for the reduction of *Hereticks* and *Schismaticks*, than that which is ordinarily made use of, an abrupt disputation: for by this means you will find

find that the only true causes of *heretical* and *schismatical* pravity, *obstinacy* and *perversity of will*, and *prejudices of the world*, and *the vain desire of applause and victory*, and *their preingagement in a party*, and *that shame and unwillingness to yield* (even to truth it self, when it appears their Adversary) which unawares surprizes the most innocently meaning men, will be removed before your reasons be propounded, which, if by them they be thought more convincing, they must, upon these suppositions, needs prevail ; and that the want of the removal of these is that which ordinarily makes disputations so succesless ; nay that the *conversion* it self of the *persons* without the *purgation* of these *prejudices*, might indeed enlarge our *party* (a design too vain to be aimed at by any peaceable pious Christian) but would never be advantagious to the *persons themselves* (the charity to whose *souls* ought to be the principal inducement to a rational and prudent person to engage him to endeavour their satisfaction) because it were hardly probable that the truth it self could be embraced *on its own account*, and so *for virtuous motives*, whilst these humors were *predominant* ; and to receive the truth it self for *vicious ones* were a defecration

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and prostitution of it, which must certainly be most odious and detestable in the sight of God, who judges impartially of the *secret thoughts and intentions*, as well as the *exterior professions*, of men; that, I say, these things are true, if *Reason* do not, yet *sad experience* will, prove a full conviction. Besides their receiving the truth it self upon *humor* (and it cannot be judged to be upon any other account where it is not embraced upon a pious sense of its *usefulness*) would both be *scandalous* to those that might perceive it (as Hypocrites cannot alwayes be so cautious in their personations, but that sometimes the *Asses ears* will appear through the *Lions skin*) and would render them as *uncertain* to any party as the cause that makes it. Nay if, after you had reduced them to this good pliable temper, you could not prevail on them in perswading them to an assent to what you say, either through the *weakness of their understandings*, or *your own unskilfulness* in pleading for a good cause with advantage; yet you must needs conclude them invincibly ignorant, and therefore *excusable* before God in this regard, as well as *positively acceptable* in others; and therefore must be as charitable in your demeanour to them, as
you

you believe, God will prove favourable in their final sentence ; which must needs be a great secondary satisfaction and comfort (that their errors themselves are innocent) to such as are more intent on the improvement of Christianity it self than any subdividing denomination. For if God himself, though he desires that good men should attain the *actual truth* in order to the peace of Ecclesiastical Communion, be yet pleased to admit of some anomalous instances of his mercy, whose failing thereof shall not prove prejudicial to them ; If, I say, God may *do thus*, and may be *presumed to do so by you* ; I do not see how you can excuse your self (if you dissent) from forfeiting the glory of *uniformity* and *resignation* of your will to God, which are they alone which make your other services acceptable, or from incurring the blame of the envious murmuring servant, of having (k) *your own* ^{(k) S. Mat.} *eye evil because your Masters is good.* Nay, ^{xx. 15.} for my part, I believe, that if you can here (as you ought to do in all cases) be satisfied in expectation of a future reward from God ; your patient and confident acquiescing in the Will of God, even when your endeavours prove succesless as to the end immediately designed by your self,

will be so far from being a *discouragement*, as that it will indeed intitle you to a greater proportion of spiritual comfort; both because you may then best *satisfie* your self in the integrity of your intention for God when you can readily acquiesce without any gratification of your self by a victory in your discourse; and because the present *little* fruits of *your* labours may justly encourage you to expect a more plentiful *arrear* behind. Yet, I believe, this preparation of your Auditors for your discourses by a sense of piety will not minister much or frequent occasions of diffidence even of the *event*, nor consequently of the exercise of these passive graces, as well in regard of the *Divine assistance*, you may then hope for, as *your own abilities*. For when the person has thus rendred himself worthy of the favour, and has implored the Divine goodness for its actual collation; there can be no reason to despair of the *Divine assistance*, so far as it may not violate the ordinary Rules of Providence: such as are the suggesting such motives to your mind as are most proper to prevail on the capacity of the person with whom you deal; the fitting you with advantage of proper and persuasive expression; the suiting all to the

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circumstances and apprehension of the person, and the like, which when they concur, cannot frequently fail of the desired event. But that which does especially recommend this method, is, that these moral dispositions of the will are so frequently taken notice of in the Gospel it self as the qualifications that prepared its Auditors for its reception. For these seem to be the (l) *opening of the ears*, the (m) *touching of the heart*, the (n) *sheeplike disposition*, the (o) *preparation for the Kingdom*, the (p) *ordination to eternal life*, the (q) *true Israeliteship*, which are every where assigned as the reasons of the conversion of many of them. But this only by the way.

(l) Isa. xlviii. 8.
 l. 5.
 (m) Acts xvi. 14.
 (n) S. Joh. x. 14. 16.
 (o) S. Luk. ix. 62.
 (p) Acts xiii. 48.
 (q) S. Joh. i. 47.
 X.

X. THAT I may therefore return to the subject of my former discourse, you may hence conclude, that all that your people are obliged to practise, that at least, you are obliged to know; and that not only as a *Practitioner*, who may be secure in knowing his own duty, in the simplicity of it; with such reasons also of it as may be useful for rectifying his intention, which is the only thing that can rationally be conceived to render a duty acceptable to God; but also as a *Guide*, who should also be acquainted with the nature of the duty it self,

self, and the reason why it is imposed by God, and how it may contribute to the improvement of mankind, and what influence every circumstance considerable may have on the morality of the whole duty. For without these things you can never be able to make a true estimate of those infinite cases that may occur, having to deal with persons of different complexions, and different callings, and different habitual inclinations. Upon which account it will concern you first to have studied all those Fundamentals, which are generally esteemed so by persons of all persuasions (such are those contained in the (r)

(r) That this is the sense of the Church concerning this *Creed*, appears, in that this is required of all persons to be baptized, in the *Office of Baptism*; of all persons dying, in the *Office of Visitation of the Sick*; of all persons thought fit to be confirmed or communicated, in the *church catechism*.

Creed commonly ascribed to the *Apostles*) not that I conceive it necessary that you deduce all consequences that may be inferred from expressions used, even by approved Authors, even in these affairs themselves; but that you may be able, from your own Judgment, to give

an account what concerning them is necessary to be believed, and for what reasons, that so you may be able to satisfy an inquisitive Laick, and maintain the honour of your place, which is to preserve the *Keys of knowledge* as well as *Discipline*; and

and, believe it, in this knowing age, it is more than ever necessary. But for these things I would not have you too much trust the *Schoolmen*, or any modern collectors of *Bodies of Divinity*, who do too frequently confound *Traditions* with *Opinions*, the *Doctrines* and *Inferences of the Church* with her *Historical Traditions*, the *sense of the ancient* with the *superadditions of modern ages*, and their own *private senses* with those of the *Church*. If therefore you would faithfully and distinctly inform your self herein, I do not understand how you can do it with security to your self that you do not misguide your flock, in affairs of so momentous a concernment, without having recourse to the *Originals* themselves; wherein you should cautiously distinguish what is *clearly*, and *in terms*, revealed by the *Apostles*, and what only is so *virtually* and *consequentially*; for it cannot be credible that God has made the belief of that necessary to salvation, which he has not *clearly revealed* (so as to leave the unbelievers unexcusable) and that cannot rationally be pretended to be clearly revealed, which is neither so *in terms*, nor in *clear and certain consequences*. Now these *Originals* are the *Scriptures* as the
Text,

Text, and the Fathers of the first and purest Centuries as an Historical Commentary, in controverted passages, to clear its sense. First therefore the reading of the *Scripture* is a duty, in all regards, incumbent on

(s) Joh. xx. 31. you; For these are they that (s) *are written that we might believe, and that believing we might have life in the name of Christ;*

(t) Luk. i. 4. that (t) *are certainly to assure us of those things wherein we have been Catechized;*

(u) 2 Tim. iii. 15. that are able to make us (u) *wise unto salvation.* And particularly, in reference to

your Calling, the Scriptures are said to be (x) 2 Tim. iii. 16. 17. necessary for making (x) *the man of God* (an appellative especially proper to the Cler-

gy, 1 Tim. vi. 11.) perfect in teaching, in re- proving, in correcting, in discipline (*ἡ παιδεία* signifies) acts also peculiarly belonging to the *Clerical Calling.* And accordingly our

(y) Also (y) Church did oblige the *Clergy* to read that eve

ry Parson, Vicar, Curate, Chanter, Priest, and Stipendary, being under the degree of a Bachelor of Divinity, shall provide and have of his own, within three months after this Visitation, the New Testament both in Latin and English, with the Paraphrase upon the same of Erasmus, and diligently study the same, conferring the one with the other. And the Bishops and other Ordinaries by themselves or their Officers in their Synods and Visitations, shall examine the said Ecclesiastical persons how they have profited in the study of Holy Scripture. Injunct. by K. Edward VI. Anno 1547. Edit. 11. of Dr. Sparrow p. 6. 7.

Also

Also that every Parson, Vicar, Curate, and Stipendary Priest, being under the Degree of a Master of Art, shall provide and have of his own within three months after this Visitation, the New Testament both in Latin and English with Paraphrases upon the same, conferring the one with the other. And the Bishops and other Ordinaries by themselves or their Officers, in their Synods and Visitations, shall examine the said Ecclesiastical persons how they have profited in the study of Holy Scripture. Injunct. by Q. Elizabeth, Anno, 1559. p. 72. n. 16.

I shall read daily at the least one chapter of the old Testament, and another of the new, with good advisement, to the increase of my knowledge. Protestation to be made, promised and subscribed by persons to be admitted to any Office, Room or Cure, or other place Ecclesiastical, among the Articles of Q. Elizabeth, Anno, 1564. p. 127.

two Chapters, at least, every day, concerning which, according to the old rules, they might have been examined by the Bishop, as also in *Erasmus's Paraphrase*; which seems to have been Instituted to make amends for the length of the *Roman Offices* (injoynd by them on their Clergy under pain of mortal sin) above that of our *Liturgie*; as conceiving the skill of the Clergy in the *Scriptures* of more moment for the discharge of their duty to the publick than their *prayers* themselves. Besides your skill herein is looked on as so necessary as that it is one of the severest charges laid on all in the very collati-

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(2) In
the Of-
fices for

on of their Orders, that they be (2) diligent in reading the *Scriptures*.
all the three Orders.

XI.

XI. BUT you must not think this charge satisfied in beginning to do so from the time of your *Ordination*. For you must remember that you are then to be a *Teacher*, not a *Scholar*; besides that you cannot pass a prudent judgment of your own abilities till you have already experienced them, and therefore must have begun before. As you therefore read the *Scriptures*, it were well that after reading of any Chapter you would mark the difficult places, at least in the *New Testament*, and, when they may seem to concern any necessary matter of Faith or Practice (for you must remember that I am now speaking of the meanest qualifications that may be expected in him who would prudently take this calling on him) afterwards consult *Commentators*, such as are reputed most excellent in their kind; and read them, not *cursorily*, but *carefully*, examining their grounds to the uttermost of your capacity, seeing that you are to enquire; not only for your self, but also for as many as are to be led by you. First therefore, after you have read the *Commentator*, either in *writing*; or, if that be too tedious

in *meditation*, recollect the sum of his discourse, by reducing them to *Propositions*; then apply the proofs to the Propositions they properly belong to. Then examine the pertinency of his proofs so applied; if they be *reasons*, from the nature of the thing; if *Testimonies*, from the Authors from whom he borrows them, by which means alone you may understand whether they mean them in the sense intended by him. And at last see how his sense agrees with the Text it self, by comparing it with the *coherence*, both *antecedent*, and *consequent*. And for this occasional use of expounding Scripture, it were necessary to be skilled in the *Originals*; for all *Translations* being performed by fallible persons, and being capable of such equivocations which may frequently have no ground in the *Originals*; the sense, as collected from such Translations, may very probably be misunderstood, and therefore cannot be securely trusted. But, of the two *Originals*, the *Greek* is that, which can with less security be neglected upon the principles already premised. For, supposing that your obligation is chiefly for *matters of Faith*, and so transcending natural means of knowledge; and *moral duties*, not evident, nor deducible, from the light of *right Reason*

Reason, as being special degrees, peculiarly due to those manifestations of the Divine love in the Gospel, greater than could have been expected from the *Divine Philanthropy*, as it appears from reason alone; both of these are proper to the *Gospel-state*, and therefore are only to be expected from the *New Testament*, which, though in other things it may require the *Hebren*, for understanding the *Hellenistical stile*; yet in these things, being so peculiarly proper to the *Gospel-state*, and being many of them merely *new Revelations*, it cannot be so extremely necessary, and therefore the *Greek* may be here sufficient. Yet I must withal needs confess, that (for the *Government* and *Governors of the Church*, and the *rituals* adopted into Christianity by the *positive Institution* of the Gospel, the *two Sacraments* and other Solemnities of the Service of God) the knowledge of the *Jewish Antiquities* is very necessary for clearing some things of so momentous a consideration, and so ordinary practice, as that you may not be able, without them, to give a full satisfaction to your Parochial cure, in doubts that may nearly concern them, which will therefore require a skill in the *Rabbins*, if not in the *Hebrew Tongue* wherein they are written. And yet even here,

here, considering the *fabulousness* and *suspiciousness* of these *Rabbinical* Records in any thing *Historical* ; I should be much better satisfied with any information from those more *certainly antient* Authors, which are extant in other Tongues, such as *Philo* and *Josephus* &c. and indeed shall not credit the *Rabbins* any farther than as they agree with such *better attested* Monuments, or with the *nature* of the things attested by them.

XII. And upon the same account, I do not, for my part, see how you can well have neglected *the Fathers of the first and purest Centuries*, especially those that are, by the consent of all, concluded genuine, and that lived before the Empire turned Christian, who consequently were free from those secular enjoyments, which, in a short time, sensibly corrupted that generosity and exemplary severity, which were so admirably conspicuous in the Infancy of Christianity. For, though it be confessed that the *Scriptures* are indeed clear in all matters indispensably necessary to Salvation (which are the only subjects of my present discourse) yet I conceive that perspicuity to have been mainly accommodated to the present apprehensions of the persons then living, many of the phrases

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being

being taken from doctrines or practices then generally prevailing among them, and obviously notorious to all, the vulgar, as well as persons of greater capacities. But that all things, that were then clear, might not, as other Antiquities have done since, in a long process of time, contract an accidental obscurity by the *abolition*, or *neglect*, of those then notorious *Antiquities*, on which that perspicuity is supposed to depend; or that, supposing this perspicuity still to depend on such Antiquities, Providence should have been obliged to keep such Antiquities themselves unchanged, or any other way notorious than by the monuments still extant of those ages; cannot, I conceive, with any probability be presumed: either from the nature of the thing; or the design of the Scriptures, which both seem to have been written in accommodation to particular exigencies, and on particular occasions; and rather to intimate, than insist on, such things as were already presumed notorious, and must needs have been either more intricate, if brief; or more tedious and voluminous, if accurate, in explaining so numerous particulars. Now, if this perspicuity were accommodated to the apprehensions of them to whom they were, more immediately, revealed;

vealed; then certainly the Holy Ghost must needs be presumed to have intended such senses as he knew them ready and likely to apprehend (especially in such cases wherein the terms were taken from something already notorious among them; and wherein they could have no reason to suspect their misapprehensions, much less, ordinary means to rectifie them) and therefore, on the contrary, what we can find to have been their sense of the Scriptures, in things perspicuous and necessary, that we have reason to believe verily intended by the Revealer. Besides that this is the usual practice of our most accurate Criticks, to expound their Authors, where difficult, by comparing them with other writers of the same time, or Sect, or Subject, which mention the thing doubted of more clearly; and therefore cannot prudently be refused here, where we are speaking of the ordinary moral means of finding out the true sense of the Scriptures. I do confess that the Fathers do not write in a method so accurate and fitted to the capacities of beginners as our modern *Systemes*, but withal, I think, it cannot be denyed but that they are, even upon that account, more intelligible than the Scriptures, so that they who are obliged to be skilful in the Scrip-

tures cannot, upon any account, be presumed incapable of understanding the Fathers. Nor ought it to be pretended that the writings of the Fathers are too voluminous and tedious a task for a young man to undertake before his entring into the Clerical calling; for both I do not see how that way can be counted tedious, which is necessary, and only secure, how long soever it may be; nor is it indeed true, that the Fathers of the first three Centuries were a task so very tedious (for as for others afterwards, the more remote they are, the less competent also they must be for informing us of the sense of the Apostles in an *Historical way*, of which alone we are now discoursing; nay seeing that the later writers can know nothing this way, but what has been delivered to them by the former, it will follow that they cannot be able to inform us of any thing new, after the reading of their predecessors, and therefore, though it might be *convenient*, yet, after the Primitives, the reading of the later Fathers cannot be so *indispensably necessary*) especially if the counterfeited Authors and writings be excepted, together with all those that are lyable to any just suspicion, and are reputed such by learned and candid men; and if their time were improved,

improved, as it might by most, and would by all, that would undertake this severe Calling upon these conscientious accounts I have been already describing. Besides I do not know why they should complain for want of time either *before*, or *after*, the susception of holy Orders, when as we see other Callings require seven years learning before their liberty to practise, whereas a much less time well improved would serve for this, even for ordinary capacities, that were grounded in the necessary rudiments of humane learning; and they have afterwards a maintenance provided for them without care, that they might addict themselves without distraction to employments of this nature. All things therefore being considered, I do not see how this requisite (how much soever it may amuse some by its seeming novelty) is either *unnecessary* or *unpracticable*.

XIII. BESIDES these reasons from XIII.
necessity, I might produce others of *convenience* why young practitioners of Divinity should deduce their doctrine more immediately from the fountains. As first, that by this means they may be best able to judge impartially, when they are less possessed with the favour of a party; whereas it is, I doubt, too frequently, the practice

Office of those that do otherwise, first espouse a party, afterwards to see with no other perspectives than what prejudice and interest will permit, not so much to enquire what does indeed appear truly derived from the Apostles, as what these conveyers of Apostolical Tradition say in favour of their own, and discountenance of their Adversaries faction. And Secondly, this would certainly much contribute to the infusing a peaceable Spirit into the Catholick Church (a blessing vigorously to be prosecuted and prayed for by all good Christians) which certainly could not chuse but considerably contribute further to the actual peace of Christendome, whose principles might undoubtedly in many things be better accommodated, if their Spirits were less exasperated. This it would do partly by the inevidence of the reasons, when examined; for it is generally the unexperienced confidence that is most bold and daring: partly in deriving principles of accommodation from those fountains which all do so unanimously applaud, and wherein therefore they are most likely to agree, if ever Providence reduce them to a reconciliation: and partly because by this means they will be less likely to broach any offensive Doctrines, seeing that for this end,

end, not only the Church of *Rome*, but our Mother the Church of *England*,

(a) has required that no other expressions of Scriptures be urged publicly but such as are agreeable to the Doctrine of the Fathers: your observation of which Canon I do not see how you can secure without knowing what they hold, nor know what they hold without reading them. Besides Thirdly, that the very conversing with such admirable monuments of Piety, where most of their very errors seem to have proceeded from a nobly designing excessive severity, and their practices rather exceeded, than fell short of, their doctrinal severity, must needs, like the conversation of God with *Moses* in the *Mount*, affect them with a proportionable splendor: to see them devoting all their worldly interests for the Service of the Church, exposing their lives and fortunes for the faith of Christ, I do not say, willingly and patiently, but even joyfully and triumphantly, (b) wearying their Judges cruelty, and blunting their Executioners Axes, with the multitudes of such as, without any enquiry, offered themselves, crowding and thronging to the *Catastra*, the *Ungula*, the stakes and grid-irons,

(a) Imprimis verò videbunt, ne quid unquam doceant pro Concione, quod a populo religiose teneri & credi velint, nisi quod consentaneum sit doctrinæ Veteris aut Novi Testamenti, quodque ex illâ ipsâ Doctrinâ Catholici Patres & veteres Episcopi collegirint. Lib. quorund. Canon. An. 1571. Ed. H. D. Sparrow p. 238.

(b) Tertul. ad Scapul.

irons, and other the most terrible executions that were ever heard of, with as much earnestness and emulation as was ever shewn in the Olympick exercises, impatiently striving for the honour of that which the World thought penal and calamitous. And lastly that they must needs from hence make a truer estimate concerning the real design and duties of Christianity, from those times wherein it was undertaken upon choice and a rational approbation, and against all the contrary averations of worldly interests, meerly for its own sake, and when it was preached in the simplicity of it, without any *compliances* or *indulgences* gratifying either the humors or pretended necessities of a worldly conversation; than now when fashion and education and worldly interests are the very inducements inclining many to profess themselves Christians, who otherwise take not the least care of fulfilling their baptismal obligations, and wherein the vicious reserves of the World have prevailed so far as to corrupt their very *Casuistical Divinity*, and to make them believe those things impossible, and so necessarily requiring the Divine favour to excuse them, which yet were then universally performed. And to see how peculiarly the *Clerical Calling* was then honoured;

noured: that none were chosen to it but either such as were designed by the more immediate inspiration of the (c) Holy Ghost to their Ordainer; or by the general Suffrages of the (d) People concerning their unspotted lives, when that extraordinary way failed; or by some extraordinary experiment of their excellent Spirits: such were (e) renouncing all their possessions, and resigning them to the common use of the Church, or some (f) exemplary suffering for the faith of *Christ* (which though not extending to death was then called (g) *Martyrdom* (besides that zeal and incessant diligence in providing for the necessities of their cure, and those persecutions which were sometimes as peculiarly their lot as they were Gods, must needs imprint a Sacred Awe and Reverence for the Calling, which if measured by present either precepts or precedents, cannot be deservedly esteemed.

XIV. BUT to proceed. Besides this knowledge of the prime necessary fundamentals it will also be necessary for to be skilled in all such controversies as *separate any considerable Communion of Christians*. For these also your flock, illiterate as well as learned, are obliged to practise. For it is certain that they must be obliged to make

(c) Dr. Hammond on i. Tim. 1. 18.
 (d) Lamprid in A. lexan. Severo & ibid. casaub. S. Cyprian.
 Ep. 34.
 (e) So S. Cyprian. Pont. in vit. Cyprian.
 (f) So Aurelius S. Cyprian. Ep. 33. Celerinus Id. Ep. 34. Numidicus Ep. 35.
 (g) Vid. Pamel. in Ep. 9. S. Cyprian. & B. Rhena. & alios ad Tertul. ad Martyr.

See the
Preface to
my Dis-
course of
Schisme
§. 9 and
the Dis-
course it
self.

make use of the Sacraments as the ordinary channels where Grace may be expected, and therefore must communicate with some Church, and seeing every Church does not onely assert its own, but censure other Communion's differing from her, and therefore will not permit any person that enjoys her Communion to Communicate with any other; it will follow that they must all be concerned, as far as they are capable, to understand a reason, not onely of their Communion with ours, but their consequent separation from other Churches. For seeing *Schism* is a sin of as malignant an influence to Souls as many others which are more infamous in the vulgar account; it must needs be your duty to secure them from that, as well as other sins. Now the formal imputable notion of *Schism* as a sin being the *no necessity* of its dividing the Churches peace; that any party of men may be excusable from it, they must be satisfied: either that not they; but their Adversaries, were the causes of the division; or that, if themselves were, yet it was on their part necessary; which it is impossible for you to do even to your own prudent satisfaction, if you do not understand the true state of the Controversies, and the full force of what is produced on both sides. And for know-

knowing the true state of the Controversies, you must remember, that the Obligation incumbent on you for knowing them does not concern you as they are the *disputes of private Doctors, or even tolerated Parties*, but as they are the *Characteristicks of Communions*; and therefore they must be the *Councils and Canons*, or such other publick Authentick Records of the Churches, or their acknowledged Champions as explaining their *Churches sense*, and not their *own*, and the conditions practised among them without which their Communion cannot be had, in which you must be presumed skilful. I do not think it so indispensably necessary that you be skilled in all the particular Controversies of meaner concernment even betwixt different Churches themselves, but those that are mutually thought sufficient to *separate Communion*; nor in all those themselves, but in any. For as, for joyning in a Communion, it is necessary that all the Conditions prescribed for it be lawful; so on the contrary, if only one be unlawful, it is enough to prove the separation *not unnecessary*, and so *not culpable*, nay, that it is *necessary and obligatory*; and so sufficient to satisfy him in as much as he is concerned to practise. Your skill in these things will

(b) Can.
of the
Church of
Ireland. xl.
(i) Tit. i.
(k) Tit. ii.
(l) Tit. i. ii.

will every way be obligatory on you: for their sakes that are capable, that you may *satisfie them*; for those that are not, that you may *secure them*, (who, by how much they are less able to help themselves, must consequently more rely upon your conduct, which will therefore lay the blame of their miscarriages heavily on you, if they be occasioned by your negligence) and for the reducing such as are misled, a duty too generally neglected among the poor superstitious *Natives*, though expressly required by the (b) Canons of our Church; so that you are obliged, not only to be able to teach your Flock, but also (i) *to resist gain-sayers*, to (k) *rebuke them with all authority*, (l) *to stop their mouths*, to convince and persuade the *modest*, and to confound and shame the *Incorrigible*. But, in dealing with Adversaries, it were fit, that, in accommodation to the method already prescribed, of fitting them for rational discourses by first bringing them to a conscientious sense of their duty; you would therefore fit your motives to those preparations, by insisting not only on the *Truth*, but the *Piety*, of embracing what you would persuade them to, and the *Impiety* of the contrary; how *directly*, or *indirectly*, it countenances or encourages licentiousness;

ousness ; at least of how mischievous consequence the sin of *Schism* upon such an account would be, and how inconsiderable the contrary palliations are for excusing it : that *Schism* is a *breach of Peace*, and so a violation of the very Testament of our Lord ; *of love*, and so disowning the Characteristick badge whereby Christians are peculiarly distinguishable from the Infidel-world ; *a subdividing the Church into Factions and Parties*, and consequently chargeable with the guilt of the scandal of the common Adversaries, who by these means are induced to dishonourable thoughts of the Institutor of so divided a Profession, and are by these mutual exasperations enabled to see the infirmities of all Parties by their mutual recriminations ; and so their minds become exulcerated and impregably prejudiced against all the Rhetorick of the Gospel, and incapable of those ends designed by God in its publication (and oh how heavy an account will such dishonour of God, such frustrating of his Evangelical designs, and the miscarriage of such a multitude of Souls, so dearly purchased by him, amount to!) besides the internal mischiefs following from it : *a weakening the common strength* by dispersing it into multitudes of inconsiderable fractions,

ons, singly considered, and so disabling it for any generous designs of taking care of that great part of the World which never yet heard of the Gospel, besides *the dissolution of Discipline, the contempt of the Authority, and weakning it, and so the great liberty made for all the vices and scandals of wicked men by a consequent impunity.* I would heartily recommend this consideration to our conscientious dissenting Brethren who are affrighted from our Communion by the scandalous lives of some of our pretended *Conformists*, how much themselves contribute to the Calamities they so seriously deplore, by bringing a disrespect on that Authority which should, if entertained with due veneration, either reform them, or make them cease to be scandalous by their perfect exclusion from her Communion.

XV.

XV. BUT that which you can least of all want, is a study *too much neglected*, because *too little experienced*, among Protestants, that of *Casnistical Divinity*. For unless your *general Sermons* be brought home and applyed to *particular Consciences*; I do not know how you can be said to have used your utmost diligence for the Salvation of particular persons, and therefore how you can clear your self from particular

ticular miscarriages. I am sure, this is the way the Apostle St. Paul vindicates himself *from the blood of all men.* Act. xx. 26. that he had *not spared to declare unto them the whole counsel of God,* v. 26. and that, not only publicly, but also, *from house to house* v. 20. nay that *for three years, night and day, he ceased not to warn every one with tears;* which expressions do certainly denote a greater frequency than that of their publick Synaxes, where their Preaching ~~was~~ in use; besides that the words *εἰς ἕκαστον*, used for every one, cannot be understood of them *Collectively*, but *Distributively* and *singly*. There is a remarkable saying quoted by Clemens

(*m*) *Alexandrinus* from an ancient *Apocryphal* work: "That the companion of a good man can hardly *ἡγὼν ὡς ὁ λόγος ὁ ὑπαγορεύει κατὰ δέδνη* perish without involving the good *ἂν αὐτὸν τὸν βίον καὶ ὁ γείτων εἰς τὸ μὴ* man himself in a participation of *ἀμαρτεῖν.* Tradit. the blame; which is certainly, in *sub nomine S. Matthie* a more severe sense, verifiable of a *Apostol. apud Clem. Alex. Strom. vii. p. 537.* person engaged in the *Clerical Calling*, because of the charge with *Edit. Lugd. Bat. 1616.*

which they are peculiarly intrusted. The charge it self you may read in *Ezech. xxxiii.* (a passage I conceive very well worthy some serious thoughts before you undertake Orders) if the destruction come, and take

take away any of your charge, whosoever he be, he dyes in his sins ; but you, if you have not warned him, are responsible for him. Now I do not see how you can be said to have warned him, when you have not taken the pains to inform yourself of his condition. For, considering that you are not now to expect *Revelations*, but to judge *a posteriori*, by the appearances and ordinary course of things; you cannot warn any of danger but such as appear in a state of Demerit, ~~that~~ whom God has threatned it, and that, how culpable it is, cannot be judged without examination of particular circumstances. For do not believe that the *Pulpit-denunciation* of judgments can suffice, or that it can reach the end of these warnings, the terrifying men from their sins, so as not only to make them entertain some *struggling velocities* against them, but also to endeavour an *effectual relinquishment* of them. For either they are *Indefinite* and *Hypothetical*, involving indeed all sinners in the danger, but not telling who are such, so that the *Application* (which is of the most effectual influence for the reduction of any *particular person*) is left entirely to the too-partially-affected disposition of the person himself (whose very judgment being either
diverted

diverted or depraved by his vices, so that he is *unwilling* or *unable* to discern them to be so, and his very conscience by that means either *actually* or *habitually* seared) he can be never likely to condemn himself, unless he be reduced by a particular consideration of his own, for which he is not beholding to the *Ministry*; or they are so managed as that indeed no man can have reason upon that account to be particularly terrified. For considering that those denunciations that are *general* do concern those remainders of sin which are in the most pious persons, as long-lived as themselves; and accordingly that the *Publick confessions of sins*, wherein the *pious* as well as the *impious* are concerned to joyn, and that without dissimulation or falsehood, are such as are confessed, in the very same forms, to deserve the penalties so denounced, and yet it is most certain that *no condemnation does belong to them*; nay, though they constantly commit the like sins, and therefore periodically have need of reiterating the same *Confessions*, as not being encouraged to believe it possible to relinquish all such sins, but only to strive against them; by this means persons are accustomed to confess themselves *sinners*, nay, and great ones too, and to deserve the severest

severest of these *Comminations*, and yet all this without any terror, supposing all this to be common to them with the Holyest men living, to whom undoubtedly no terror does belong; These things, I say, being considered, they cannot hereby be obliged to believe themselves actually in danger of these threats, and therefore cannot, for fear of them, be obliged to relinquish utterly their endangering demerits. I doubt many a poor Soul does feel this experimentally, who, though they have lived for many years under a terrible Ministry, yet never have been thereby actually terrified from those vices to which themselves acknowledge the curse of God to be due, especially if they were secret, and so might escape the censures and particular reproofs of men. Besides that by this means of only *Pulpit reproofs* you cannot pretend to say that you have warned such persons as either through *Irreligion*, or *Prophaneness*, or *contrary persuasions* (occasions too frequent now a dayes, and comprehending multitudes of Souls) forbear the Church, or consequently clear yourself from being accountable for them. But, though in publick Preaching, sins were particularized more than they are, and charged with that peculiar severity they

they deserve; yet you must remember that they are very few that can prudently be so dealt with: *such as generally prevailed, and such as were notorious*; so that for all others that are not reducible to these heads, (many of which may prove of as dangerous consequence to the concerned persons themselves as these, if they persist in them) I do not see how you can chuse but be Responsible, if you do not reprove them by a more close and particular address.

XVI. I know the degeneration of our present Age is so universal herein, and that men are naturally so disingenuous, as that rather than they will acknowledge themselves faulty, they will strain their wits for Palliations and Apologies, especially when countenanced by the practice of men of an otherwise severe conversation; that you may not admire if you may find some who may conceive me severe in this point. But you must remember the liberty I have designed in this whole discourse, not to flatter any one in affairs of so hazardous consequence; and I do not doubt but that even those my opponents themselves will believe this way, though more severe, yet certainly, more excellent and more secure, and therefore though it were

XVI.

only *doubtful*, yet it were *more conveniently practicable*. But for my part, I think it so little doubtful, as that, laying aside that unwillingness that either *interest*, or the *surprisal of a Novelty*, may create in many against its reception; I think there can be little pretended that may cause a rational scruple to an unprejudiced understanding person. For if a general denunciation of Gods anger against impenitents had been sufficient, and no more particular application had been necessary to have been made than what had been the result of the guilty Consciences, or the good natures, of the persons themselves, or the peculiar providential preventions of God; I do not see what necessity there had been of the *Prophets*, as Watchmen, of old; or of *Preachers* now. For that God is a rewarder and punisher of the actions of wicked men, none ever yet denied that held a Providence, much less such as owned any written Revelations, which were able more distinctly to inform them what these rewards were; and we know it is the reply of *Abraham* to *Dives*, that if *Moses* and the *Prophets* were not able to assure them of the certainty of these future rewards on supposition of their impenitency, neither would they be convinced though a Preacher were sent

S. Luke.
xvi. 31.

sent them *from the Dead*, so that upon this account the sending of Prophets must have been needless, especially of such as were distinct from the penmen of the Canonical books, and were sent on provisional messages, for concerning such alone I am at present discoursing. Besides the credibility of these rewards depended on the credit of the *Law* it self, which was antecedent to the mission of *Prophets*, as being that by which they were to be *tryed*, and therefore could not in any competent way be proved by their Testimony ; which will appear the rather credible when it is remembred that temporal calamities were the usual subjects of these ordinary Prophetick messages. The only thing therefore that they must have been sent for must have been a *particular applycation* to the parties concerned. And accordingly this is their method still to deliver their message to the persons themselves : when to the *People*, as it was most frequently, in their *publick Assemblies* ; when to their *Princes*, or to other *particular private persons*, still their practice was accordingly. Nor did they ever excuse themselves (as too many are apt to do now) when persons apprehended themselves particularly concerned, by pretending that the applycation

was none of theirs; but still they owned it; and were ready to suffer the inflictions of those whom they had thus exasperated. And accordingly we find it reckoned among the principal qualifications of a *Prophet* even by the *Jews* themselves, that he be, not only *wise*, and *rich*, but also *valiant*. And *Jeremy* is thus encouraged to *harden his face like brass*, and that he be
 (n) Jer. i. against the *Jews* like (n) *an impregnable*
 18. vi. 27. *fortress*, that he should not (o) *fear their*
 xv. 20. *faces* neither (p) *be dismayed*; and *Esay*, as
 (o) v. 8. a Type of our Saviour, *hardens his face*
 (p) v. 7. *like flint*, Isa. l. 7. which I do not know of
 what peculiar use it could prove in this
 case, unless it were to embolden them that
 they might not fear the threats or malice
 of the great ones in the performance of
 their duty, which they had not been in
 such danger of without this application.
 Besides, if this application were not the
 peculiar employment of an ordinary Pro-
 phet, I do not understand what it was that
 was blamed in the *false Prophets*, who
 (q) Jer. vi. (q) *Preached peace when there was no peace*,
 4. viii. 11, For that ever any of them was so impu-
 dent as to deny the truth of Gods denun-
 ciations against sinners indefinitely is no
 way credible; or that doing so, they could
 find credit in a Nation so signally convin-
 ced

ced of a Providence. Their crime therefore must have been, that they flattered the wicked, and either made them believe their faults to be none at all, or not so great as indeed they were; or that God would either *excuse* them *particularly*, or not *punish them in this life*, or not *suddenly*, or not *severely*. And accordingly also in the New Testament we find (r) S. Stephen and the (s) Apostles charging their crimes home on their Persecutors; and to this end endued with an admirable (t) *παρρησία*, among other gifts of the Holy Ghost then dispensed for capacitating them for their office. And that this particular application was not grounded on such particular Revelations whereby those extraordinary persons might have been enabled to judge particularly of their cases, for which we, who have none but humane fallible means of knowing the wickedness of mens hearts, may now be thought less sufficient; may appear from the frequent mention of this use of particular reproof as an (u) ordinary qualification for the Clerical Calling, and from the like practise of the most antient Fathers and Martyrs, who every where (x) freely inveigh a-

(r) A&t. vii.

51. 52.

(s) A&t. ii.

36. iii.

(t) 13. 14.

15. iv. 10.

xiii. 10. 11.

(r) A&t. iv.

13 29. xiii.

46. vid.

num. xix.

(u) 2 Tim.

iv. 2. Tit.

ii. 15.

(x) S. Ju-

stin. Mar-

tyr against Crescens a Cynick, Philosopher, and the Romans Apol. and Tertullian ad Scap, & Apol. S. Cyprian ad Demetrian, &c.

gainst the particular scandalous persons of their times, and their persecutors. But these things are in themselves obvious, and are a subject too copious to be insisted on at present.

XVII.

XVII. SUPPOSING therefore this necessity of a particular application, it will be easie to deduce hence the necessity of your skill in *Casistical Divinity*. For if you must particularly apply, you must particularly know the state of the *Conscience* you have to deal with. And that you may judge it when known, you must know *the means of acquiring all virtues, and of avoiding all vices and sins, and the stress of all Laws, and the influences of all circumstances considerable, and the way of dealing with all tempers*; that you may never judge rashly, that you may advise pertinently and successfully, that you may so provide for the present as that you may foresee dangerous consequences, that you may not run Consciences on perplexities by making one duty inconsistent with another; all which do some way or other belong to *Casistical Divinity*. Especially it will concern you to be some way skilled in all Laws more immediately relating to *Conscience*: the *Law of nature*, and the *Positive Laws of God and the Church*, which are

are to be your Rules in affairs of this nature. And, because the *Law of nature* intirely, and all other Laws as to their particular influences and applications to particular Cases, as indeed also all *useful humane learning*, do some way depend on the accurateness of your *method of Reasoning*; therefore here it were convenient that you be provided with those requisites for ordering it which are mentioned in my *Letter of advice for Studies*. For without this your inferences will be lame and imperfect, and not secure to be relied on by a person in your dangerous condition.

XVIII. BUT, besides these qualifications X V III.
 of knowledge, for informing people concerning their duty, there are also other practical requisites for inducing them to the observation of it. Such are *an experience and prudence in the Ars voluntatis* (as Nierembergius calls it) *(an undaunted courage and confidence in enduring all difficulties that may, and undoubtedly will, occur in the performance of your duty; a sweet and sociable behaviour that may win, yet grave and serious that may awe, the hearts of men; but above all, even for the sake of your Cure, as well as your own, a holy and exemplary life.* Of these in their Order. First therefore your first qualification of skill in the
Ars

(y) Mat. iv. *Ars voluntatis*, the Art of (y) catching men,
 19. Mark. that I may speak in the language of our
 i. 17 2Cor. Saviour, and S. Paul, will require both
 xii. 16. *experience* in the nature of these mental
 diseases, for your *information*; and *prudence*
 in the *application* of their cure; for with-
 out these you can with as little rational
 confidence venture on their cure as the
physician that were neither skilled in *Sym-*
ptomes of *Diseases* or the *virtues* of *herbs*
 and *minerals* which are their usual reme-
 dies; and were as responsible for their
 miscarriage under your hands as the law
 makes *Empiricks* and *unskilful persons*. For
 understanding the nature of these mental
 diseases, you must remember that as *virtue* is
 the *improvement*, so, *vice* is the *debauching*
 of the rational faculties, and therefore you
 cannot expect to prevail on mens interests,
 and inclinations by a bare representment
 of the unreasonableness of their actions;
 for it is clear that *Reason* is no measure
 of the actions of *Brutes*; and therefore
 whilest men live not above the *Brutal*
principle, that which is *animal* and *sensual*;
Reason is as little valued by them as the
 richest Indian gems by the *Dunghill Cock*
 in *Aisop*. So that indeed your work must
 be first to make them reasonable before
 you propound your reasons to them; and

it is half done when you have made them capable of hearing reason. Whilst therefore they are unreasonable, you must deal with them as we do with *children* (it is a similitude excellently urged and illustrated to this purpose by (z) *Maimonides*) first allure them by motives proportioned to their present capacities, to perform the *material actions* of virtue, till by use they be confirmed into a *habit*, which when it is *well rooted*, it will then be easie by shewing the rational advantage of them (which they will then be capable of understanding and perceiving) both to endear their duty, and rectifie their intentions, and so to make them *formally virtuous*. And the prudent managements of this affair are the *ἐπεσσαι*, mentioned by (a) *Socrates*, the (b) *wise charming* in the *Psalmist*, the (c) *Serpentine wisdom* commended by our *Saviour*, the *craft and catching with guile* mentioned by (d) *St. Paul*. Now for this it will be necessary, in point of *experience*, that you be acquainted with those difficulties in your self (for thus our *Saviour* himself is observed, by the *Author to the Hebrews*, by his (e) *fellow feeling of our infirmities*, to be qualified for his being a *merciful High Priest*, and being able to *succour them that are tempted*) “and in others
“both

(z) *Port. Mos. Edit. Oxoniens.*
1655 p. 38. 139, 140, &c.

(a) *apud Platon. in Phæd.*
(b) *Pf. lvi. 5.*
(c) *S. Mat. x. 16.*
(d) *1 Cor. xii. 16.*

(e) *Heb. ii. 17. 18.*

“both as to their tempers, and habitual
 “inclinations, and callings, and daily con-
 “versations, and the temptations likely to
 “occur: to know the material virtues they
 “are inclined to, and to lay hold on the
 “*mollia tempora fandi*, their good humors,
 “and lucid intervals, and Providential im-
 “pulses. For without these things you
 cannot know either how to win them, or
 how to keep them, and secure them from
Apostacy especially if of a fickle and vari-
 able humor, as most men are in their spi-
 ritual resolutions. Besides *Prudence* will
 be necessary as to all its requisites: *Circum-*
spection, to discern the whole case as to all
 the *Precepts* and *Prohibitions* to which the
Action may be obnoxious; all the *Incli-*
nations, and those many times very diffe-
 rent, if not contrary, in the same persons;
 all the *circumstances* accusing or excusing,
 of which allowance is to be had; *Canti-*
on, in a foresight of all dangers, which up-
 on the aforesaid considerations may be pro-
 bably expected, and in allowing for future
 probable contingencies: *Judgment*, in ac-
 commodating the *Laws*, and the *Actions*,
 and the *Inclinations* of the Patient in a
 due proportion, and providing for their
 seemingly contradictory necessities.

LETTER I.

61

XIX.

XIX. So also, that *Boldness* and *Courage* is another qualification for this purpose, seems clear, not only from the Old Testament passages intimated formerly concerning Prophets, but also, from the New Testament where it is usually mentioned as a *καρisma* of the Spirit that was to fit them for the discharge of their *Clerical Calling*. Thus the *confidence* of St. Peter and St. John was admired by the Sadducees Act. iv. 13. which is intimated to have proceeded from the *Spirit*. v. 8. and accordingly this was also prayed for for the future v. 29. And this is also observed concerning St. Paul after his addresses to the exercise of his office, that he was *Strengthened in his disputations with the Jews*, Act. ix. 22. which is Paraphrased by his *speaking boldly in the name of Jesus* v. 27. And this I conceive to be that (f) *Preaching with Authority* mentioned concerning our Saviour; and that (g) *Preaching with Power, in the evidence and demonstration of the Spirit*, concerning the *Apostles*. And indeed without this you can never expect to be able to undergoe the difficulties you must engage in, in the performance of your duty. For how can you tell the great ones of their scandalous Sins, or reprove gainfayers, or shame the guilty, or destroy the

(f) Mat.
vii. 29.
Mark. i.
22 Luk.
iv. 32.
(g) 1 Cor.
ii. 4.

the confederacies of the Wicked, without exasperating many vitiously disposed minds against you? And if you fear shame, or the spoyling of your goods, or the pain of your body, or death it self; you must needs fear those in whose power it is to inflict them on you; and if you do so, then, considering that they are so fondly enamoured of those things that tend to their ruin as that they bear their deprivation with impatience, and, like mad-men, prosecute their benefactors with detractions and hostilities (so little sensible they are of the kindness done them, in diswading and restraining them from them) you can never, upon these terms, be able to rescue them from their danger. This is a qualification, though now extremely neglected, of so very momentous consequence, as that I shall beseech you to be tender of it, for your *Flocks* sake, if not for your *own*. For, believe it, their everlasting welfare depends more nearly on the fidelity of your admonition; and it is to little purpose for you to keep the *watch* if you do not give *warning* at the approach of danger; or, with the *Dog*, to *observe* the flock, if you do not *bark* when the Wolf is ready to devour them. Let not therefore the pretence of youthful modesty,

sty, or the danger of petulancy or unmannerliness, or the accusation of incivility, or a slavish compliance with the ceremonies of the World, or whatever other pretences may be produced by such as are either willing to Apologize for their neglect in this kind, or are conscious of something in themselves that may deserve the exercise of this dreaded severity (as men are generally too ingenious in palliating the occasions of their own ruin) rob you of a jewel wherein the security of so many Souls is so nearly concerned. You may, I believe, think it difficult, how to bring yourself to it, and when you have it, how to beware of offending on the opposite extreme, of being petulant and impertinent, and rendring your self unsociable. For acquiring it I should advise you to take care of spending your *Tyrociniūm* under the wings of a *Patron*, at least such a one as would be offended with your *Freedom*; but rather in a management of an inferior little *Family*. 1 *Tim.* iii. 4. 5. And this may serve for acquiring an habit of confidence. But then for the reason of it, if I may take you for the person the former qualifications have supposed you to be, you cannot be unprovided: for he who values not any *Worldly enjoyment* as great,

great, can never be awed by any worldly *Pomp*; and he that undervalues even *death* it self, the King of Terrors, can never be affrighted by any Mortal, how great soever, whose power can extend no further, from the performance of his duty. But then for avoiding the other extreme of *petulancy*; believe it First, that, if you could not avoid it, yet it were much the safer excess both for your flock, and for your self: for your *flock*, who must needs be less prejudiced by being charged with faults they are not guilty of, or unseasonably, than by being permitted in a total ignorance of such as are unquestionably dangerous, a *false alarm being sometimes more secure than none at all*; and for your self, your imprudences in this kind being alleviated by many commendable ingredients, a zeal for God, and a conscientious sense of your duty, and a good intention, and the preservation of a vigilant and active Spirit, which is more frequently *useful* in your profession than its *restraint*. But Secondly, for avoiding it, if you take care that neither your self, nor the person concerned, be in a passion when you advise him, you will both find him more tractable, and your self more rutable, and more steady, in observing the prescriptions you have resolved

solved on before. And then, for furnishing you with such rules of restraint of anger, other ordinary books may be sufficient; and therefore I forbear.

XX. So also for your *Conversation*, that it must be *Sweet* and *Winning*, may appear from the supposals already premised. For considering that the persons, you have to deal with, are not as yet supposed capable of reason; and your very prescriptions themselves bluntly proposed, are sufficient to make them averse from hearkning to you, and so to frustrate your whole design by an unreasonable precipitation; you must therefore first allure them, not by the reasons of the duties themselves, but by that great good will you are to shew to them, whereby thy may be induced, as Children are, upon account of their Parents, or other friends they are fond of, to believe that you would never advise them such things if you were not very confident that they would effectually conduce to their good. Now to convince them of this your good will, you must condescend to their Childish apprehensions as far as is Lawful, that is, you must shew it by a sweet and willing readiness to promote that which themselves conceive to be for their good where it may not prove really inconsistent with it, by

an avoiding all needless occasions of offending them, and by that means shewing an unwillingness to impose any thing on them to which they are averſe, without a great conviction of its being uſeful for their greater intereſts. But for this end you need not imitate them in all their actions ; for that were not *to reach them out of the ditch, but to fall in your ſelf for Company.* But you muſt bear with their impertinencies, and ſtill (as near as you can) proportion their preſent duty to their preſent habitual abilities, not diſcouraging them in their failings, but rather thence taking occaſion to ſtir them up to a greater future diligence ; and have a care of making them entertain harſh and unworthy notions of Religion : *That it is a ſtate of life, melancholy and ſad, and a perpetual valediction to all joy and comfort ; that it renders a man burdensome to himſelf, and troubleſome to all the Society with whom he does conſerſe ; that it is ſo wholly deſigned for future hopes as that it can have no portion in preſent enjoyments.* Rather let them know by your doctrine and behaviour, *that it is not an exchange of joy for ſorrow, even in this life ; but of inferior, baſer, leſs ſolid and leſs laſting joys for ſuch as are incomparably more valuable and more ſecure ;*

secure ; and that it is so far from disturbing or embittering Societies as that, on the contrary, it obliges both to love and to be worthy to be beloved, to do all the good we can to all mankind, which must needs mutually endear them ; and qualifie them for a mutual renunciation of their own wills in compliance with each other, and that indeed, not only by way of complement. By all means therefore be chearful before company, that you may not bring an ill report upon the pleasant Land of Promise, like the murmuring spies (b) but take a special complacency in seeing others chearful as well as your self (it was recorded as a saying of our Saviour in the interpolated Gospel according to the Nazarenes : *Nunquam lati sitis nisi cum fratres in charitate videritis*) and do not willingly give any offence to any, but where justice and their own greater interest require it ; and even then, take care that their offence rather be, at their own guilt, than your way of admonition, at least beware that they may have no just reason to take offence at it. But especially take care to behave your self chearfully in your exercises of austerity, that they may understand that there are indeed other joyes besides those of sense, and that they are chiefly then to be

(b) Num
xiii. xiv.

expected when the mind is freest from worldly solaces. But that which will be a special endearment of you to Society, will be neither to speak evil of any behind their backs your self, nor to hearken to such as would; to prevent all quarrels before your presence, which will be easier, either by preventing the occasion or increase of passion, which will be also so much easier if it be taken before it grow unrulable; or by diverting the discourse, or withdrawing one from the other; or, if they be already fallen out, by endeavouring their reconciliation, and a good understanding among them for the future; to be the common preservative of peace among your flock, and the Arbitrator of their differences. Yet you must withal take heed that this compliance be not prejudicial to that *gravity* and *seriousness* which is necessary for preserving that Sacred respect to your *Office* primarily, and to your *Person* in regard of your Office, which is necessary for deterring many, even in a mute way, from their sins, by virtue of those unobliterated impressions of Conscience and Modesty, and that slavish honour of virtue and shame of vice, which naturally seize on the most debauched persons imaginable. And seeing that the whole recommendati-
on

on of your Doctrine is, as I said before, in accommodation to these Childish apprehensions of the vulgar, resolved into their esteem of your person; you ought above all things to be tender of those requisites that are necessary either for acquiring this esteem, or its preservation. And this seeming contradiction that seems to be betwixt this *Compliance* and *Awsfulness* may thus conveniently be reconciled, if you observe, that your *Compliance* be in your *Censures*, but your *Awsfulness* in your *Practise*; by being a mild Judge of other mens Actions, but a severe censurer of your own; condemning only *evil things* in others, but the very *appearances* of *evil* in your self, as you must needs do if you would be *exemplary*, and you must be exemplary if you would *awe*. For in order to your own practise, you must consider, not only the *nature* of the *thing*, but the *Decorum* of your *person* (which, because it is so necessary for capacitating you for the discharge of your Calling, you must be obliged to observe under pain of *Sin*). so that That may be lawful for a *Lack*, which cannot be so for you. For your own persons sake therefore you are to forbear, not only such things as are *unlawful* in their own nature, but such as are *inexpedient*,

dient, not only such as are *inexpedient*, but such as are *indecent*; not only such as are *indecent for others*, but such as are so for *you*; not only such as are *so*, but such as may appear *so*; not only such as may appear so on *just and reasonable grounds*, but such as may be *thought so* by others, and so may engage them in sin, though *unjustly and unreasonably*. Nay, even in things that were *lawful* for you, it were well that, if they be any thing *light and trivial*, as exercises and recreations, or telling of merry stories; that they were either not done before the vulgar Laity, or if they be, that they be managed with such sparingness and abstemiousness, that it may appear that they are rather used for their *profit*, than their *pleasure*, and therefore that you be neither *tedious* nor *eagerly concerned* in them. But most of all you are to take care of jesting with the inferior Laity themselves, who, as they are less capable of reason, and so more awed by these ceremonial distances, are also more apt to despise you, when they see them transgressed by you.

XXI.

XXI. BUT that which is the first second and third requisite for this Calling, as the *Orator* said concerning *Pronunciation in Rhetorick*, is a *Holy and an Exemplary*

plary Life. For seeing that the vulgar is thus to be decoyed to embrace your Doctrine, not for its *Reason*, but for the *respect* they are first to entertain for its *Preacher*; as you must maintain your own credit among them, that they may be ready to believe what is taught them by you, so you must also let them understand that what you teach them is indeed believed by your self, and they can have no reason to believe you do so unless they see you practise it. For do not the same duties oblige, and the same menaces belong to you, as to them? and cannot you (even by your own confession) expect a more favourable hearing? (if you may not fear one more severe for the reasons already mentioned) and is *Hell* and *Damnation* the acknowledged reward of those actions you are guilty of your self? If you were fearful that this were true, certainly you would not venture on them; if you venture on them, how is it credible that you do believe them? If you do not believe them your self, how can you perswade others to believe them for your sake, who are (as I said before) uncapable themselves of judging of your solid Reason. How little solid soever this way of arguing be in it self, yet assure your self, it is that on

which the practises of the vulgar, to whose apprehensions you are to accommodate your self in this affair, are mainly grounded. I might have shewn you also further what influence this would have in procuring the qualifications already mentioned, that belong to Morality. For *Experience*; you must needs be better acquainted in dealing with other mens conditions, when you had first tryed their weakneses in your self. This would inform you how tender a thing *Conscience* is, and yet how ticklish, how many misunderstandings it is obnoxious to, and how it is influenced by the difference of mens humors and constitutions. And this must, at least, make you tender and cautious in dealing with them. For *Prudence* also, that being nothing else but the *impartiality whereby right Reason is able to judge concerning circumstances*; and the *rectitude of Reason* consisting in the immunity of the understanding from all prejudices, either *intellectual* or *moral*; holiness of life contributing to this immunity, removing those moral prejudices which are of greatest concernment here, must also be considerably advantageous for enabling it to judge *prudently*. So also for *Courage* and *Confidence*, how can he fear the faces of men who undervalues all

all that for which they fancy themselves so
 verry terrible, even *Death* it self with
 whatsoever aggravations; who has the en-
 couragement of glorious future hopes, and
 present visitations; who is fully confident
 of the good will of God (from whom he
 receives them, when incurred in his Ser-
 vice) that his Tribulations shall be pro-
 portioned to his abilities; and accordingly
 that, if they be great, his Consolations shall
 be the more, which are so much valuable
 beyond them, that the *severest Tribulations*
 prove in the event the *greatest Blessings*, as
 intitling him to such Blessings? So also it
 has been already shewn how a *sweet* and
sociable, yet *grave and serious*, behaviour is
 either the expresse duty of *Religion* it self,
 especially that of a *Clergy-man*, or a ne-
 cessary consequence from that excellent
 temper Religious exercises are likely to
 bring its *Practitioners* to.

XXII. Now because this *Sanctity of life*, XXII.
 as in you, must also be *Exemplary*, it will
 therefore be necessary that it have two qua-
 lifications: that it be *Excellent*, and that it be
Conspicuous. For an *Example* must be under-
 stood, in regard of them to whom it is pro-
 pounded, to have the notion of a *Rule*;
 and a *Rule* must be able to rectifie the Acti-
 ons that are to be ruled by it; which it can-

not

not do if either *there be any obliquity in it self, or if its rectitude be unknown to the party concerned in it.* Its Excellency must be necessary in respect of the *Vulgar*, who are concerned to imitate it; and therefore must exceed the strict duty of a *Laick*. For usually Learners do allow themselves a liberty of falling short of their Copy; and therefore if ever the Laity do reach the severity of their Pastor; either they must thence forward not make his Practise their Precedent, or be negligent of a further progress. The former I have already intimated, how unsuitable it is to their ordinary apprehensions. And how dangerous the later is, every mans experience may inform him; that whilst he grows negligent, he looses what he *has*, as well as fails of the gains he *might have* made; and besides that is never likely to reach to that perfection, at which, it is the duty of a *Laick*, as well as a *Clergy-man* to aim. And you must remember with what favour they are likely to judge their own having reached your example. Besides, you should consider that they will not measure their own perfection by the multitude of duties, but the excellent manner of performing them; and that they are all sensible (of what is truth whether they were so or not) that,

you

you are obliged to some duties in which they are not any wayes concerned; and that therefore they discharging their own duties as well as you do yours, though they be fewer, yet that they are equal with you. You must therefore so behave your self as to neglect no part of your duty: whether as to your *general*, or your *particular Calling*; as a *Christian*, or as a *Clergy-man*, that may be subject to the observation of men (for this kind of *Perfection* is acknowledged possible by all *Protestants*) and that, not only in omitting no duty, but in performing all the good that may be expected from your *Profession*. Otherwise how can you (i) *silence Blasphemers* with confusion and shame whilst they may have any just occasion of carping at you? How can you (k) *adorn your Profession*, and bring even Infidels to an acknowledgment of the glory of God by the excellency of your Conversation? Remember that these expressions now mentioned from the *Apostles*, are set down as the duty of *Private Christians*; and what severity must then be necessary for them who are to be *patterns*, not only to the *World*; but also to those who are to be their *Precedents*? And besides your *greater duties*, it will concern you to be punctual even

(i) S. Pet.
iii. 16.

(k) Tit. ii.
10. I. Pet.
ii. 12.

even in *small things* ; in fulfilling your duty, and performing your promises, how frivolous soever the matter were. For this was it that gained the Pharisees such a reputation of Sanctity ; and yet not blamed by our Saviour, but their *Hypocrisie* in observing these minute things with a scrupulous severity, but neglecting the weightier matters of the Law without reluctance. But especially it will concern you to be cautious and severe in such virtues as concern a *moral civil Conversation*, and in matters of *worldly interest*. For these are the peculiar objects of the *Love*, and consequently of the *jealousie*, of the *Vulgar*, and therefore here you may expect to find them most *severely Critical*. And if these virtues be taken care of, you may expect to find them more favourable in censuring *vices of the Spirit*. For this is that which so ingratiates the *Quakers*, and other *Enthusiasts*, with them, whose other vices of *uncharitable censoriousness*, and *Spiritual pride*, and *Impious dogmatizing*, are so far from being noted by them as that, when they gain *Profelytes*, it is not upon *rational accounts* (which they disclaim under the opprobrious name of *carnal reasonings*) but by a recommendation of their *Persons*, upon account of their severe observation of *secular Justice*.

XXIII. But it is also further necessary XXIII. that this *Excellency be conspicuous*. And this qualification, though of Excellent use for your Flock, may prove of dangerous consequence to your self, if not discreetly managed. The use of it for the good of others appears from those passages of Scripture, wherein Christians are called *(l) the salt of the Earth, (m) the City that is placed on a hill, and cannot be hid, (n) the Luminaries of the World, (o) not to be concealed under bushels, but placed in Candlesticks; and where they are commanded (p) to let their light so shine before men, that they might see their good works, and glorify their Father which is in Heaven.* Many of which are spoken indeed to private Christians as well as others; but especially concern the Clergy, who are to be luminaries to the Commonalty, as they are to the Gentile World. And upon this account (the necessity of the Church requiring it) St. Paul himself *(q) becomes a fool* (it is his own expression) even in publishing the materials of his own praise: the sufferings, and miracles, nay the Revelations, which were such as might not only prefer him before the false Apostles, but equal him to the true ones themselves. And most expressly he perswades them *(r) to provide for things honest, not only before God, but*

(l) S. Ma.

v. 13.

Mark. ix.

50. Luk.

xiv. 34.

(m) Mat.

v. 14.

(n) Phil.

ii. 15.

(o) Mat.

v. 15.

Mark iv.

21. Luk.

viii. 16.

xi. 33.

(p) Mat.

v. 16.

(q) 2 Cor.

xii. 11.

(r) Rom.

xii. 17.

2 Cor.

viii. 21.

(S) S. Au-
gustin.
Lib. vi.
Confess.
c. 3.

(t) Acaci-
us Beraeus.
Sozom.
Eccl. Hist.
Lib. vii.
c. 27.
Niceph.
Cal. Lib.
xii. c. 47.
(u) S. Ma.
vi. 2. 5.

(r) lb. v. 3.

but also before men. Accordingly the *Bishops* by the *Antient Canons* were not to go any where without the attendance of some of their *Clergy* that might be able to give Testimony of their behaviour; and St. *Am- brose*, (s) that severe distributor of his time, prohibited none for coming to him at any time, though he supposed that persons would not be so unmannerly as to disturb him unnecessarily when they saw him better employed, as St. *Augustine* witnesses; and another *Bishop*, in (t) *Sozomen* is mentioned to have kept open house, that any might at any time surprize him if engaged in any indecent Action. You must not therefore think that when our Saviour reproves the Pharisees for doing their Actions so (u) that they might be seen of men, and on the contrary seems to prescribe such a secrecy as that (x) the right hand may not know what the left hand does, that it is in all cases forbidden that our good Actions be known, or that we are alwayes obliged to conceal them; but that it is expedient that we conceal them when their publication may not be peculiarly serviceable for the edification of others; not to publish them for any complacency we are to take in them ourselves, but meerly for that Service to God for which we may be enabled by our Re-
putation

putation among men. I confess the publication of virtues is very disadvantageous in several regards for the person : partly because *Experience* shews that the *heats* of *Religious Passions* themselves, as well as others, *evaporate* by being *vented*; partly because it exposes us more to the inspection and *Censures of men*, which, whatever they be, may prove dangerous to us if they be intended by us. For it is hard to intend them without some *complacency* and *concernedness* in them, which, whether it be for *God's sake* or *our own*, is alike dangerous. For if we be *concerned*, then we must needs be *discouraged* if they fall *contrary* to our expectations; or if they prove *favourable*, it will be very hard to distinguish what is useful for the Service of God, and what only gratifies our own humors in the object of our complacencies. Which difficulty is by so much the more dangerous, inasmuch as it is more Spiritual, and less easily discernible, virtues either supposed or real being its most dangerous temptation. This is a deplorable case, to be at the expence of denying our selves, and suffering all the difficulties of materially virtuous Actions, and yet to lose the reward of them by seeking it unduly and preposterously. But on the other side, the conveniences

niences of having your Resolutions and several of your Actions known, are: that exposing your self hereby to *publick censure*, you may, *if true*, take them for warnings and admonitions; if false, for tryals and exercises of your Patience; that you may therefore terrifie and awe your self into a greater caution, when you remember so many *Critical* eyes ready to observe your lapses; that you may avoid many impertinent temptations which all will be ashamed to motion to a person unlikely to entertain them. And assure your self that it were much more beneficial for the edification of your *Flock*, that you were *Hypocritical* than *Licentious*; and that it is the safer extreme to err in professing *too much* than *too little*, as long as it does not appear that your Profession is not real. For the Hypocrite only perishes himself, but may, notwithstanding *save others though himself* be *Reprobate*, as the *Apostle* does (y) imply; and he honours Religion even in counterfeiting it, which must needs alleviate his condemnation; not now to mention that Hypocrisy by *surreption* (which is the only one that a well-meaning Person is in danger of) is both less dangerous, and less imputable than Hypocrisy by *design*. But the scandalous licentious person is like
 the

(y) 1 Cor.
 ix. 17.

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the *Dragon* in the *Revelations*, (2) that involves the very *Stars* in his own ruin, or like him in the *Gospel*, who not only breaks the Evangelical prescriptions himself; but also teaches others to do so too. Who though he do it in the most frivolous instances, yet our Saviour himself threatens that he should be the least in the Kingdom of Heaven, that is, none at all, as it is usually understood S. *Matth.* v. 19. Though, for my part, I had rather understand by the *Kingdom of Heaven*, the *Gospel-state* (for this seems to be the notion of it St. *Matth.* iii. 2. iv. 17. x. 7. xi. 11. xiii. 24. 31. 33. 41. 44. 45. 47. 52. xviii. 23. xx. 1. xxii. 2. xxv. 1. and of the Kingdom of God, S. *Matth.* xii. 28. xxi. 43. *Mark* i. 15. iv. 26. 30. *Luk.* iv. 43. vii. 28. viii. 1. x. 9. 11. xi. 20. xiii. 18. 20. and accordingly the *Gospel* it self is called *the Gospel of the Kingdom*, and they who are interessed in it, *the Sons of the Kingdom*, upon several occasions) and by *the being least theretn*, the least participation of its priviledges. According to which the meaning will be : that he who teaches men to despise the least injunctions of the *Gospel* (who yet may still own himself a Professor of it, which cannot justly be pretended of him that teaches to despise the greatest) shall

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enjoy least of the Gospel priviledges, whether it be in a diminution of his reward, or a mitigation of punishment, or in enjoying exterior priviledges only in opposition to the interior. I have the rather mentioned these perswasions, because I verily believe the fear of being noted of *Singularity* and *Hypocrisie* and *Affectation* does deter many, not only of the *Laity*, but the *complying Clergy* themselves of our Church, from making an exterior profession of what they do most conscientiously practice in private; to whose Consideration I shall only at present recommend that severe threatning of our Lord, that *of them, who are ashamed of him before men, he will also be ashamed before his Father and his Holy Angels.* Now that you may accommodate these difficulties together, and so let your other vertues appear, as that their *appearance* may not prove prejudicial to your Modesty; you must take heed that that publick applause do not provoke you to think better of your self than you really deserve; which you may have reason to avoid, if you remember: That whatever men think of you, yet *you are really no greater than God knows you to be,* and that by this measure you must expect your reward; That men are fallible

Mar. vii.
38. Luk.
ix. 26.

fallible in their *Judgments* (judging according to *Fondness*, or *Affection*, or *Charity*, which will not only *provoke*, but *oblige*, them to judge well when they find no reason to the contrary, though indeed there be; by which means good men themselves may be mistaken in judging *too favourably* of you, and that *Commendably*, in reference to themselves) and in their *Informations*, knowing nothing but the bare *action*, but not the *intention*, from whence all its morality is most properly, and most securely, estimable. Be sure therefore that this shewing your works to others be like the (a) *Cloud in* Exod. *the Wilderness*, which on the one side en- xiv. 14 lightned the *Israelites*, but on the other darkned the *Ægyptians*. So let their excellencies appear outwardly, that they may stir up your Spectators to the praise of God, and the emulation of your Example; as that, at the same time, only their Imperfections may appear inwardly to your self, which may prostrate you to as low a Humiliation. Besides, it were well that besides what they knew, you would reserve some greater Excellency unknown, for which you might only have regard to God, who sees in secret what he will openly reward. For if you can do

any Excellent action for which you can have no motive or design in *this World*; then it will be clear that, even in those whereby you may gain secular applause, yet that is not your either only, or ultimate, motive. And in general, where you find their *commendations* exceed your *merits*, let it stir you up to a *virtuous shame* of being less worthy than you *seem*.

XXIV. XXIV. BUT that without which all these qualifications will not suffice, if separated from it, and without which you cannot prudently venture on such a dangerous Calling, is a *Resolution* of persisting in them all firmly and unmoveably for the future. For this is the *prudent Consideration* of the builder so much commended by our Saviour, (and you must remember that the Analogie holds very well in the *Clerical Calling*, for as himself is called an *Architect*, 1 Cor. iii. 10. so his employment is called *Edification*, not only there, but also Rom. xv. 20. Gal. ii. 18. 2 Cor. x. 8. xii. 19. xiii. 10. Eph. ii. 20. 21. iv. 11. 12.) that built his House upon a Rock, against which neither the rainy Torrent, nor the violent Rivers, nor the Tempestuous Winds, were able to prevail. S. Matth. vii. 24. 25. For you must remember that

not

not to maintain your building is as great folly and Imprudence as *not to finish* it ; though indeed, *final Perseverance* being the only accomplishment of this building, it cannot be *finished* if it be not *maintained*. You must therefore besides the former qualifications, which are requisite to this purpose, remember that the Calling, you are undertaking, will oblige you for your *life*, and therefore your choice, if imprudently made, will *therefore* be of worse consequence, because it is irrevokable ; so that your chief care must be to foresee whether you be able to persevere afterwards in maintaining what you have begun, and that for your whole life. And for this end you must consider your qualifications themselves : whether they have appeared only in *single Acts* or in *Habits* ; or if in *Habits*, whether they be *newly acquired* or *strongly confirmed* and *rooted by custom* ; for you cannot trust any other *Habits* for their duration for so long a time. Besides you must consider whether your Temper be *fickle*, or *stable* : if it be *fickle*, you can trust no *Habits* themselves longer than you persevere in the same humour, or till they may decay gradually according to the method of their acquisition. Then also you must consi-

der the *difficulties* you may have occasion to conflict with, which if they be less than those you have already dealt with, or *equal*, you may hope to persevere; but if *greater*, you cannot conclude that, because your Habits have been so confirmed as not to yield to smaller difficulties, therefore they would be able to hold out in greater tryals. And for those you must not only foresee such as you are likely to encounter at your first entrance upon this holy Calling, but such as you may probably meet with in the course of your whole life, but still with regard to the proficiency you may make in confirming those Habits you have against the time you may have occasion to meet them in, if you be not deficient to your self. Nor would I have you think that I herein make your *future hopes* of the grace of God a *Cypher*, in requiring you to foresee all future difficulties, and to measure them by proportion to your *present strengths*. For you see I do not deny the necessity of the grace of God for bringing you to this excellent frame of Spirit I have been hitherto describing. Nor do I deny all such hopes of Grace for the *future* as may be grounded on Covenant-conditions, your cooperation and improvement of what you have at present,

present. So that the only Grace whose hopes I have seemed to exclude, is that which is extraordinary and uncovenanted, such as is all that which is necessary for overcoming those difficulties, which you have voluntarily incurred your self, and which were not likely to befall you in an *ordinary course* of Providence, nor are brought upon you by an *extraordinary*. But as for other difficulties, which *cannot be foreseen*, but are meerly *casual* in respect of *second causes*; you need not be so *anxious*, but leave them confidently to that Providence which has prohibited your carefulness for them; and do not fear your being disappointed in such dependences as are not *rash* and *imprudent*, as long as you are otherwise careful of performing those *duties* on which your title to these *promises* does depend.

XXV. IF you be already engaged in XXV. Orders, as this discourse supposes you not to be, you may be tempted to think all that has hitherto been said digressive and unseasonable. But you will find no reason to do so after a little recollection. For as, if you be not, there will be no occasion for such a surmise; so if you be, yet it will be useful to you, if not as a warning to shew you what you are to do, yet

at least as an information, both what you ought to have done before, and what you ought therefore to be penitent for, if you hitherto have neglected it, and upon what you are to lay out your whole endeavours for the future. But, to proceed, supposing now that you are the person I have been hitherto describing, you cannot stand in need of any *particular Rules*; for if you be thus called by God you shall be *taught by him* in the performance of the duty to which he has called you (I mean this *Teaching* as well as the *Call* in an *ordinary providential sense*, which is that wherein the Prophecies concerning it are verified under the Gospel) for both this *Prudence* and *other abilities* will be able to guide, and this *Piety* to suggest, what is fit to be done upon all particular exigencies; and as those themselves are gifts of the Spirit, so their improvement will entitle you to greater, so that their direction and influence is rather to be imputed to God than man, though it be true, that now by virtue of the Evangelical Covenant they are usually conferred in the use of ordinary means, and this, reaching particular circumstances, must needs make all rules unnecessary. If you do not understand this coherence, you may more clearly by this,

chain

chain of principles : First, the Providential teaching and direction of God is that of right reason, so that they that are led by it are led by God ; Secondly, that we may be led by right reason two things are *necessary*, and these two are *perfectly sufficient* : First, that the rational faculties be rectified ; and Secondly, that the lower appetite and other executive faculties be in a ready disposition of being obedient to reason. And both these must needs have been supposed in the qualifications now mentioned. For the rectifying of the rational faculty *does* require only : that nothing be taken for granted precariously, and that the understanding be not diverted from its ordinary natural course of examining things to the full. For it is from the first principles of reason *impossible* that the understanding taking no principles for granted but such as deserve to be so, and proceeding orderly in deducing consequences from them, should be mistaken. I do not mean that the understanding proceeding thus is always infallible as to the *nature of the thing*, because it may mistake some principles for self-evident that are not so, merely upon an account of that natural dulness it contracts from the body ; but it is always infallible *as a rule of Morality,*

ality, that is, *the lower faculties conforming to it can never be guilty of any Immorality*, because the error, if any be, must needs be *invincible*, and so *inculpable*. And upon this account God, who does not undertake, nor is concerned, to direct the understanding any further than it is necessary for the saving of the person, cannot be reasonably conceived to have any other Infallibility in his design than this moral one, at least, is not obliged to have it. Now for the rectifying of the rational faculties you are *First*, supposed to have used means for informing it by your skill in those several Studies which have been hitherto advised; you are *Secondly*, dissuaded and prevented from imbibing any prejudices, or any corrupt affections for one party by your immediate recourse to the Originals themselves; you are *Thirdly*, advised for the most accurate improvement of your judgment in a clear and advantageous method of reasoning; and *Fourthly*, in the use of all these means you have been shewn how you may in an ordinary way be confident of the assistance of Divine Providence in such cases as you cannot secure your self in by your moral diligence: whether for removing such prejudices as you could otherwise hardly discover

discover to be so ; or by Providential placing you in such circumstances wherein those reasons may offer themselves to your cognizance which you could otherwise never have discovered ; or by capacitating your judgment for a more equal censure concerning them ; whether by improving your natural capacity to a more than ordinary perspicuity ; or by rendring intellectual objects more intelligible by your greater experience, and familiarity, and fixation of your mind upon them ; or by fitting them to such times when your judgment may be less distracted, and consequently more quick and apprehensive, and by giving his holy Spirit by virtue of which they are to be discerned. Now when all these things are thus secured, certainly there cannot be more probable humane means thought on for finding even the truth it self, and therefore the rational faculties must have the greatest security they are capable of, and to greater they cannot be obliged. And then, considering that natural reason thus purified is *(b) the Candle of the Lord*, and that the Spirit which may thus be expected is *(c) the Spirit that leadeth into all truth*, and the *(d) Divine unction that teaches all things* ; I do not see why it may not

(b) Prov.

xx. 27.

(c) Joh.

xvi. 13.

(d) 1^o Joh.

ii. 20. 27.

(e) AR.
XII. 22.

be said as truly here as it was falsely said of (e) *Herod*, that the judgment of Reason thus rectified is *not the voice of man, but of God*. And then for the second thing required to this rectitude of Reason, the subjection of the lower Appetite to the superior part of the Soul thus rectified, that is the whole design of a *good life*, a qualification already sufficiently recommended, which therefore needs not to be further spoken of at present.

XXVI. XXVI. So that, if you be already Ordained, you see, that according to these principles, your main duty will be, either seriously to set your self to the acquiring these qualifications, if you have hitherto neglected them; or, if you have not, *to take a care of keeping your Garment that none may see your shame, and retaining your first love* (the very warnings of our Saviour himself to those of your profession *Rev. iii. 18. ii. 4.*) to persevere in those excellent dispositions that you have so happily begun, and from thence to deduce Rules for your following practices. For rendering these requisites a little more useful, I shall only add two things more, and so put an end to your present disturbance. The first shall be concerning the manner either of acquiring, or exercising these

these gifts, especially relating to practice, that may be most beneficial both to your self, and the publick ; the second concerning the manner of dealing with your Parishoners that may make them capable of your Instructions. Concerning the former, it has been already intimated before, that the most proper way of perswading mankind is first to allure them to the performance of actions *materially virtuous*, and by a frequent repetition of them to beget an *easiness* and *delight*, and a *rooted habit*, which, when acquired, and that *aversion* and *sensuality*, which before had rendered men incapable of good counsels, being removed, you may then propound your reasons with success, and rectifie their intentions, and render them *formally virtuous*. That therefore which will most concern you, for the *Publick* as well as your *own Soul*, is, the rectifying your intention. Seeing therefore right intention is to be measured from the due end, you must take care that all your Religious actions in general be designed with an intention so habitual and deeply rooted, as that all particular ones may, according to the degree of deliberation they proceed from, partake of the same either *virtually* and *interpretatively*, or *explicitely* and *particularly*.

ticularly. Now the proper end of Religious actions being the service and pleasing of God, you must take care that they be performed with that design which you know to be most pleasing to him: and that is the doing them purposely for his sake; and that they are so done you may best satisfy your self by examining whether they proceed from a principle of Divine love. Exercise your self therefore daily to bring your self to this habitual sense of the Divine love, which will even in this life abundantly recompence the pains you may be at in acquiring it. For both in respect of *your self* and of *your Flock* you shall find it advantageous. To your self the advantages will be: that by this means you shall best secure the reward of your virtuous actions, when you do not only perform them, but perform them upon a virtuous motive; that by this means your duty shall become, not a *task*, but, a *real pleasure*, proceeding from such a pleasing and endearing principle; and having the omnipotence and good will of God to *secure you* from the fears of disappointment when your desires are *reasonable*; and as a sure *refuge* and *Sanctuary* to have recourse to, when they are *not*; and that you will not be subject to the
 slavery

slavery of such desires themselves, which are the Originals of all misery even in this life; and your performance of your duty will be more universal; not only in things agreeing with your humour, but even in those which are most *contradictory* to it, which will be so much the *more acceptable* to God by how much it is *less so* to our selves. Besides, it were well that you would endeavour to render your love as *rational* as you can, and as little dependent on the passions of the lower appetites; for by this means your tranquillity will be continual, and not depend on the vicissitudes of humours; seeing, if you be led only by reason, that being alwayes *true*, must consequently be alwayes *seasonable*; and that the reason whereby you judge concerning your own condition were rather grounded on your *Actions* than your *Affections*, so as never to think better of your self when you find your affections *warm*, if your actions are not correspondent; nor the worse, when your affections *Flagg*, your actions still continuing conformable. This rational rectifying of your intention would still oblige you to keep an habitual attention and watchfulness over your actions, and yet would make attention it self less necessary by being

being habitual, and make it less affected. It would make it *less necessary*, because *virtuous habits*, as well as *vitious*, would breed a *facility* and *inclination* to *virtuous actions* even antecedently to *deliberation*. It would make it *less affected*, because *Piety* would appear in such actions where affectation could not take place, as well as where it might (for indeliberate actions are not capable of affectation) and because it would make an uniformity in all actions of your life, which were remarkable. Which must needs make your life exemplary with more advantage to your self, as well as to the vulgar : *to your self*, because observing of Rules could not be practised but in actions deliberate, which are but few, and must be handled more tediously ; whereas this way of securing acts by habits and habitually-right intentions, would at once provide for all, by diminishing their number, and by directing such as would remain : *to the multitude* ; who by this means must better be convinced of the truth and sincerity of their Pastor, when their most accurate inspection could discern no affectation, and that by all appearances it seemed *real*, not *hypocritical*.

XXVII. FOR *managing your Cure* it XXVII.
 were well that you would constantly allot
 some time daily from your Studies for *vi-*
siting them, when you shall think them
 best at leasure. And because the particu-
 lar persons may be more than you may
 be able to deal with in an *ordinary way*,
 therefore for their ordinary Cure you
 should first win *Parents* and *Masters* of
 Families to a sense of Piety, which being
 once performed, you may then easily in-
 duce them to a care of the Souls of their
 (f) *Children* and *Servants*, by shewing (f) This
 them how their Religion would conduce was requi-
 to their very *secular interest* (that here- red from
 by their *Servants* would prove *more faith-* all Ecclesi-
 astical per-
 sons: Item,

That every Holy-day throughout the year, when they have
 no Sermon, they shall immediately after the Gospel, o-
 penly and plainly recite to their Parishioners in the Pul-
 pit, the Pater Noster, the Credo, and the Ten Command-
 ments in English, to the intent that the People may learn
 the same by heart, Exhorting all Parents and Househol-
 ders to teach their Children and Servants the same as they
 are bound by the Law of God, and in conscience to do. In-
 junct. by K. Edward vi. in the Collect. aforesaid p. 23. In-
 junct. by Q. Elizabeth A. 1559. p. 69 ib. Item, whether
 they have charged Fathers and Mothers, Masters and Co-
 vernours of Youth, to bring them up in some virtuous
 study or occupation. Articl. of Visitation by Arch-B. Craun.
 under Edw. vi. p. 26.

ful, and their *Children more obedient* and comfortable to them) that therefore they should keep up their *Family Duties* constantly; their *Morning* and *Evening Prayers*; that occasionally they would instill an instruction in their duties, by having some good Book read to them all, especially the *Whole duty of Man*, according to the method of the Partitions therein prescribed, every Sunday one; that they would, by your advice prescribe

(g) This was en- some select (g) passages of Scripture
 joyned on all fitted for their practical use, to
 Teachers of Chil- be gotten by heart to them; to in-
 dren: 41. Item, struct them, as they find them capa-
 That they shall ble, in the Art of *Holy Meditation*
 accustom their and *mental Prayer*; to stir them up
 Scholars reve- to a frequent *Communion*, and to
 rently to learn such sentences desire your *Advice* upon occasion of
 of Scripture as any important scruple, whether in
 shall be most ex- order to the Sacrament, or upon a-
 pedient to in- ny other occasion; and to influence
 duce them to all them all by their *word*, and *exam-*
 godliness. In- ple, and *exhortation*, and *peculiar en-*
 junct. by D. Eli. couragement. Then endeavour what
 1559. p. 78. you can, to abolish the *Nurseries of Vice*
 and *publick Debauchery*, not by imploring
 the Magistrates assistance (that becomes
 secular persons rather than your self, and
 would be apt to harden the hearts of the
 persons

persons concerned against you; when they should find your exhortations backed with no better arguments) but by persuasions; partly by dissuading the multitude of such Callings as are interested in mens vices, (such are *Taverns* and *Ale-houses*, especially the most debauched of them) to give over that kind of Calling, and betake themselves to something more *profitable* for the *Commonwealth*, and more *secure* for their *own Souls*; or (which is much easier) to prevent the multitude of youth to be engaged in those Callings, either by principling the youth themselves, or by possessing Parents with a sense of the great Spiritual inconveniences which are almost inseparable from them, especially where numerous. Concerning this you may make use of the advise and assistance of your more able Parishioners, who may be best experienced in the commodities of the Country, and may be able to employ them even in raising new advantageous Arts of Trading, if it be necessary. But for those Trades that are directly unlawful, if they be not able to undertake any other, it were better that they were maintained on the publick Charity than that they should be suffered to return to their former employments. You may see

for this St. *Cyprians* Epistle *ad Eucratium* L. i. Ep. 10. So also it were well that those Taverns and Alehouses, which might be permitted after the detraction of their superfluous number, were confined to Inns who by their paucity might gain *sufficiently* and *virtuously* a convenient maintenance. And to this purpose you might perswade them to keep *small drink*, that none may be necessitated to use their *strong*; and to take care of either *tempting* or *permitting* any to drink beyond their measure, as they would tender the security of their own Souls, which will be indangered by a participation of their Sins. Then it were well, in the next place, that you frequented the Schools, if there be any, and according to the Authority the Law allows the Clergy in such cases, examined the *care* and *method* of their *Masters*, and

(h) 41. especially to take care of a method of
 Item. instilling (b) Piety into their Children,
 That all which their Masters may practise them in;
 Teach-
 ers of Children shall stir and move them to a love and due
 reverence of Gods true Religion, now truly set forth by
 publick Authority. Injunct. by Queen Elizabeth 1559.
 p. 78.

Et quoties habebitur sacra Concio, eos vel emittent, vel deducant ad templum, ut statim a teneris incipiant erudiri ad pietatem &c. Lib. Quorund, Canon. An. 1571. p. 240. & Can. lxxix, An. 1603,

or,

or, if their Masters be negligent, you should allure and encourage them your self. Do not despise this mean employment; for both you will find them more capable of virtue than such as are confirmed in *vitious habits*, by a more inflexible age, and longer custom; and by this means you may more easily secure the hopes of the *next Generation*, which you may live your self to see grown up according to your own desire. Then for giving them more particular prescriptions you should stir them up to a *particular Confession* of their Sins and Temptations, according as our Mother *the (i) Church of England* and *(k) Ireland* (i) Church of England visit. of the sick Can. cxiii. An. 1603. (k) Ibid. & Can. xix. lxiv. approves it, but to give them no *formal absolution* till a long experience has let you understand their

Stability in keeping their *Resolutions*, which will both keep them *careful* in their daily practises, when as yet they are uncertain of their condition; and will come with *more comfort*, either in a time of *Spiritual dejection*, or the hour of *Death*, when they shall find that you are neither *precipitant* nor *favourable* in judging concerning them; besides that their pardon before God in order to the Sacrament will be never the less valid because you do not

(1) Can.
XIX.

assure them of it. And, in doing this, it were well that, with advice of your *Ordinary*, you would retrieve the Canon of this *Church of (1) Ireland* for tolling your *Parish Bell the Evening before the Eucharist*, and waiting for such in the Church as are desirous to Confess themselves, or ask your *Ghostly counsel*, withal warning them of these crimes which you are not obliged to conceal, that they may not think themselves betrayed under pretence of Religion. Besides, you shall be ready to take all occasions of Peoples *seriousness* and *melancholy*, whether for *Temporal discontents*, or for *fear of Death*, and upon such occasions to warn the *Spectators* to beware of deferring the care of their Souls to such exigencies, who will then most probably be affected; and so to behave your self to the person principally concerned as that the standers by may understand the ground of his comfort to be rather his *past life* than any *indications* he can give of his *present penitence*. And upon occasion of your visitation of sick persons, you should remember what the Rubrick of the Office requires you to put

So also the
Injunct of
K. Edward

vi. p. 10. the Article of visit, by Arch-B. Cranmer p. 20. Injunct. by
2. Eliz. An. 1559. n. 2. p. 74. Articl. of visitat. An. 1559. p. 178.

them

them that are rich in mind of laying up a good foundation for the time to come, 1 Tim. vi. 17. 18. 19. of shewing their gratitude to God who has blessed them by paying him an acknowledgement out of their gains; and shewing themselves not to be Proprietors but faithful Stewards, especially if the Riches be justly gotten; otherwise you must refuse their very Oblations, till they have first made satisfaction to the persons injured by them. But what is justly gotten, and may be lawfully accepted, it were better bestowed in a considerable sum (for houses of Correction for maintaining idle Vagabonds, and raising them to do something profitable for a livelyhood; for educating and raising necessitous persons to an honest Calling; for helping those who are reclaimed from a scandalous course; for all those good uses, which in the Primitive Church were supplied out of the common Treasures of the Church) than in transient Almes. Many other things might have been added, but that, you may Remember, I did not promise you an enumeration of all particulars of this kind. Only these seem more necessary for reducing your People to a ruleable Temper, without which your other care will not be so significant. I hope you will excuse the free-

LETTER I.

dom I have taken; for my own part I thought I could not have discharged the duty of a faithful friend, if I had not done so. Otherwise I have been so far from imposing on you, that I have not advised any thing, which either is not evident, or has not its reason insinuated with it in the body of my discourse; and so may freely be judged of either by your self, or any other whom you shall make use of either for its Correction or Improvement. Whatever the event may prove, assure your self, it was undertaken with a good intention, by

*Your assured well-wisher, especially
in such Christian Services,*

H. D.

Ad Num.



Ad Num. XII. XIII.

B *Ecause I have there shewn the necessity of studying the Fathers of the first and purest Centuries, as a qualification for the susception of Orders; it has been by some friends, that perused it, conceived convenient for the Instruction of Novices, for whose use this Advice was principally calculated and designed, that I should adjoyn a Catalogue of the Christian Authors and writings, such as are genuine, during that Period, till the Conversion of Constantine to Christianity, together with good Editions where they might find and furnish themselves with them. I was soon satisfied of the reasonableness of this request, and have accordingly endeavoured its performance, wherein if I may seem decretory in resolving positively some things controverted among learned men, without producing my reasons; I desire that it may be remembered that my design was not*
to

to prejudicate against skilful dissenters, but to advise such as were unskilful; and that even in regard of them, the reason why I do not produce my reasons is not that, by concealment of my evidence, I might oblige them to depend on my Authority, but partly to avoid prolixity, and partly because I do not conceive such unskilful Readers competent Judges of them, and partly because such as are, may consult many others who have undertaken it professedly; and that, though the reasons be not produced, yet the degree of assent, whether certain, or doubtful, or probable, is warned, which was the most cautious way I could imagine of dealing with such persons, especially these things themselves not being delivered from my own private sense, but of such as have most learnedly and impartially managed this subject. I do not intend as much as to mention such Authors or writings which I conceive undeservedly to pretend to my prescribed Period (what my thoughts are concerning such may be sufficiently concluded from my not mentioning them) nor to explode such works as are falsely inscribed to the particular persons whose names they bear, if upon other regards they may seem genuine in respect of the time intended, that is, if it be probable that their Authors

thors who ever they were, flourished with-
 in the Period intended, about the time
 wherein they are ranked, that so they may
 be presumed competent Testimonials of
 the state of the Church in those Ages,
 which is the end for which I produce and
 recommend them. Nor shall I trouble
 my self to recount such genuine truly-
 inscribed works themselves, as either are
 not at all extant at present, or extant
 only in Fragments quoted at the second
 hand from other antient Authors; for
 these will be in order met with in the
 places from whence they are respectively
 produced, and references to those places
 will generally be found in their good and
 accurate Editions. Nor lastly do I pre-
 tend to give an account of such Histo-
 rians as have described the Acts of the
 Martyrs, and are conceived antient; for
 both many of them are Anonymous, con-
 cerning whom it would be very hard
 to resolve on their particular Age; and
 it is a work particularly undertaken by
 it self by Surius, Lippomannus, &c.
 In those Authors therefore which shall,
 after these deductions, remain proper
 for my purpose, I shall signify the
 time they flourished in (which is most
 necessary for my present design of disco-
 ver-

*vering their Testimonial Authority)
not by years, which would be obnoxious
to many further disputes, but by the
beginning, middle, or end, of their
respective Centuries, since the Incarna-
tion.*

A

A Catalogue of the writings of such
Christian Authors as flourished
before the Conversion of the
Roman Empire to Christianity.

I. **C**lemens Romanus. His I. Epistle to the *Corinthians*, undoubted. Cent. 1.
mid. and
end.

His 2. Ep. to the same, though question'd whether his, yet certainly is of an Author very ancient; flourishing within the Period intended.

Edit. of a Fragment of the later, and the former almost entire, by *Patricius Junius* at *Oxford*, Anno. Dom. MDCXXXVIII. or by *Cotelerius*, if you can get it. If not, the 2d Edition of *Oxford*, divided according to *Cotelerius's* Paragraphs is the best of those which are easily to be had and cheap.

II. *Hermas*. His *Pastor* in III. Books, undoubtedly antient, and about this time, as appears by his mention of *Clemens Romanus* as a contemporary. Cent. 2.
end.

That he has been brought lower by being pretended to be Brother to Pope *Pius*, has no antienter Testimony that I know of, than the *Verses* against *Marcion*, under the name of *Tertullian*, the pretended Ep. of *Pius* to *Justus Viennens.* and the *Pontifical* ascribed to *Damasus*, all of them justly Questionable; and if they were not, yet not comparable to this express mention of St. *Clement*,

Clement in the work it self, thence produced by *Origen*. *αὐτὸς Ἀρχ.* that we may not suspect it to be a modern Interpolation.

Edit. in *Biblioth. Patr. Colon. Agrip.* MDCXVIII. *Tom.* 1. p. 27. or by *Cotelerius*.

Cent. 1
mid. and
end. Cent.
2. beg.

III. *Ignatius*. His vi. Ep. of Primate *Usher's* *Latine*, and *Isaac Vossius's* *Florentine Greek* Editions, viz.

- | | |
|---------------------------|-------------------------------|
| 1. <i>Ad Ephesios.</i> | 6. <i>Ad Smyrneos.</i> |
| 2. <i>Ad Magnesianos.</i> | 4. <i>Ad Romanos.</i> |
| 3. <i>Ad Trallianos.</i> | 5. <i>Ad Philadelphenses.</i> |

Questioned only, I think, out of Interest by the *Presbyterians*, because he is decretory against them.

His Epistle *ad Polycarpum* is thought by *Isaac Vossius*, and *Cotelerius*, and the Bishop of *Chester*, undeservedly questioned by our *Primate*.

Edit. by Primate *Usher* at *Oxford*, partly An. Dom. MDCXLIV. partly MDCXLVI. His is the best for the various Readings, which are wanting in *Cotelerius*.

Cent. 2.
beg.

IV. *Acta Ignatii*. Bishop *Usher* used three Copies. But that is most uncorrupt which has the figures in it referring to his Notes.

Edit. by Primate *Usher* as aforesaid.

Cent.
3. beg.

V. *Barnabas*. His Epistle, most certainly none of the *Apostles*, who was a *Levite*, *Act. iv. 36.* whereas the *Author* was before his Conversion a *Gentile* and an *Idolater*. See *§. 14. 16.* of *Cotelerius's* Division. Yet in all likelihood written about this time. After the destruction of the *Temple*, and yet Before the Code of the 4 *Gospels*

sp. ls were agreed on in the Church. It is near the Style of the new Testament, and so antient as to be taken for *Barnabas's*, by *Clemens Alexandrinus Strom.* ii. p. 273, 274. 285. 290. 300. v. 417. 421. and *Origen. L. i. cont. Cels. L. iii. c. 1. Aſc.* and others.

Edit. together with *Ignatius's* Epistles by *Isaac Vossius* Anno. Dom. MDCXLVI. or alone by *Hugo Menardus. Paris. MDCXLV.* and *Cotelerius.*

VI. *Eſdras.* His iv. Book *Apocryphal* counter Cent. 2.
feited by some *Judaizing Christian* about these beg.
times.

VII. *Hermes Trismegistus.* His *Pæmander* thought Cent.
to be a Christian-counterfeit, by *Casaubon, Ex-* 2. beg.
ercit. i. in *Baron. num. x.*

Edit. the best by *Hannibal Rosellis* Colon. A-
grip. MDCXXX. fol.

VIII. *Celsus.* His *Altercatio Jafonis & Papifci.* Cent. 2.
a Preface to it is extant under the name of St. near the
Cyprian ad Vigilium de Judaica incredulitate. beg.

Edit. Tom. iii. of *St. Cyprian's* works according to *Pamelius's* distinction. But the work is
ancienter than *Origen*, by whom it is quoted. l. iv.
adverſ. Celſum Epicuræum. Nay ancienter than
Celsus himself.

IX. *Polycarpus.* His Epistle to the *Philippians*, Cent. 1.
never Questioned by any that I know of, but end. 2. beg.
Taille, but to full satisfaction, I think, of all un- mid.
prejudiced Readers defended against him by the
most Learned Bishop of *Chester*, Vind. *Ignat.*

E. lit.

Edit. with *Ignatius* by Primate *Usher* as aforesaid, and *Cotelerius*.

Cent. 2.
mid.

X. *Epistola S. Petri ad Jacobum*. Prefixed before the *Clementines* newly set forth by *Cotelerius*, as also in that old Copy mentioned by *Photius*. But neither of them understood why. The true reason seems to be that this was the real Preface of the *Prædicatio Petri*, quoted by *Clemens Alexandrinus*, whose Author was an *Ebionite*, as appears not only from *Epiphanius*, but from this Preface it self. And whoever he was that patched these together, seems to have design'd the Collection of all the Ancient Apocryphals, that bore the name of *Clemens*, and accordingly to have prefixed the several Prefaces first together, and this among them as belonging to that Predication. *Ed.* in *Cotelerius* as aforesaid.

Cent. 2.
att. mid.

XI. *Ecclesiæ Smyrnenfis Epistola*, concerning the Martyrdom of St. *Polycarp*, &c. larger than in *Eusebius*.

Edit. the same. Or in *Valesius's* *Ed.* of *Euseb. Hist.* partly in the Text, partly in his Notes.

Cent. 2.
mid.

XII. *Iustine Martyr*. His undoubted works.

Paræneticus.

Oratio adversus Græcos.

Apologia I. ad Antoninum Pium, &c.

Apologia II. ad Marcum Antoninum, &c.

Dialogus cum Tryphone.

Epistol. ad Zenam & Serenum. His works, though doubted, yet most probably genuine.

De Monarchiâ, not much questioned.

Epistol. ad Diognetum, questioned, I think, only by *Sylburgius*.

Edit.

Edit. Paris. MDCXV. Græco-Latin.

XIII. *Pius* the I. His iii. and iv. *Epistles* in the *Cent.*
order of *Blondells* Edition. I my self believe 2. *mid.*
them counterfeit. I only mention them because
Blondell has a better opinion of them for some
expressions in them which he conceives favour-
able to Presbytery, and I would not prejudge the
disinterested Reader concerning them.

Edit. David Blondell. Epist. Pontif. Genev.
MDCXXVIII.

XIV. *Athenagoras.* His works though menti- *Cent. 2.*
oned by none of the Ancients yet never questi- *ast. mid.*
oned that I know of.

Legatio pro Christianis.

De Resurrecciónione Mortuorum.

Edit. with St. Justine Martyr as aforesaid.

XV. *Tatianus.* undoubted.

Oratio ad Græcos.

Cent. 2.
ast. mid.

Edit. with S. Justine Martyr, as aforesaid.

Diateffaron, thought to be the same with *Har-*
monia Evangelica extant under the name of *Am-*
monius Alexandrinus.

Edit. Biblioth. Patr. Edit. Colon. Agrip. Tom.
III. p. 22.

XVI. *Theophilus Antiochenus.* undoubted.

Lib. III. ad Autolycum.

Cent. 2.
ast. mid.

Edit. with St. Justine Martyr as aforesaid.

Commentaria or *Allegorie in Evangelia*, some-
what doubted of by St. Hierome in *Cant.* who
quotes them.

Edit. Biblioth. Patr. Colon. Agrip. Tom. II.

Cent. 2.
near the
end.

XVII. *Irenæus*, undoubted, *Adversus Hæreses*.
L. V.

Edit. the most compleat that I have seen is that of *Fenardentius*, having (besides as much of the Original Text in *Greek* as could be had from the quotations of ancient Authors) V. whole chapters restored at the end not extant in any former. His notes tend rather generally to abuse the *Protestants* than to explain the sense of his *Author*. It is in fol. *Calon. Ag. MDXCVI.*

Cent. 2.
near the
end.

XVIII. *Oracul. Sibyllin. L. VIII.* A counterfeit *Christian* Author, quoted by *St. Justine Martyr* and *Theoph. Antiochenus*, but not reduced into the form wherein we have it now, till about the time of the Emperor *Commodus* at least.

Edit. Opsopæi Parisijs, MDCVII.

Cent. 2.

XIX. *Testamenta Patriarcharum* counterfeited by some ancient *Judaizing Christian*, about this time at the uttermost; if it be that which is quoted by *Origen*, in *Genes.* It is doubted of by *Selden*. I wish we had the *Greek* published, which is still extant in M S. we should then be better able to judge concerning it.

Edit. Biblioth. Patr. Colon. Agrip. Tom. I.
p. 173.

Cent. 2.
near the
end.

XX. *Clemens Alexandrinus*, undoubted.
Protreptic.
Paedagog. L. III.
Stromat. L. VII.

The VIII. Book as also the Greek *Ecclogæ* annexed at the end of it, thought to belong to his *Hypotyposes*, the main body whereof is long since lost.

Edit. Parisijs MDCXL.

His $\tau\acute{\iota}\varsigma\ \delta\ \pi\lambda\acute{\upsilon}\sigma\iota\varsigma\ \sigma\omega\zeta\acute{o}\mu\epsilon\nu\varsigma$, published under the name of *Origen's XX. Homily on Jerem.* is accordingly extant in *Mich. Gbislarius on Jerem.* Tom. III. p. 262.

Comment. in I. Ep. S. Petr. in Epist. S. Judæ. in Ep. *Canonicas S. Johannis.*

Are probably the same accounted his by *Cassiodore*, Div. L. by whom they are all recounted excepting that of St. Jude. They seem rather to have been collected out of his works, especially his *Hypotyposes* now lost, than drawn up in this form by St. Clement himself.

Edit. of the Comment. Bib. Patr. Tom. I. p. 1235. Ed. Secund.

XXI. *Recognitionum L. X. ad Jacob. Fratrem Domini*, translated by *Ruffinus*, and by him dedicated to one *Gaudentinus*. I do not suppose it to be the genuine work of *Clemens Romanus* whose name it bears; for it is certainly later than *Bardeſanes Syrus*, a discourse of whose quoted from him by *Eusebius Pr. Evang. L. VI. c. 10.* is here transcribed at large; and yet considerably antienter than *Origen, Philocal.* by whom it is attributed to *Clemens Romanus* himself, which is the reason why I place it about this time.

Cent. 2.
near the
end.

Edit. Colon. Agrippin. MDLXIX. by *Lambert Gruterus*. And in *Gotelerius*.

Cent.
3. beg.

XXII. *Acta Felicitatis & Perpetuæ.*
Edit. Paris. by Holstenius. 8°. MDCLXIV.

Cent. 2.
near the
end and
beg. 3.

XXIII. *Tertullianus* : undoubted.

De Pallio.

Apologeticus.

De Testimonio Animæ.

Ad Scapulam.

De Oratione.

Ad Martyras.

De Spectaculis.

De Idololatriâ.

De Habitu Muliebri.

De cultu Fæminarum.

Ad Uxorem suam L. II.

De Coronâ Militis.

De velandis Virginibus.

Ad Nationes, L. II. first published by *Jacobus Gothofredus* in 4°. Genev. MDCXXV. and therefore not to be expected in former Editions.

Adversus Judæos.

De Prescriptionibus adversus Hereticos.

De Baptismo.

Adversus Hermogenem.

Adversus Valentinianos.

De Anima.

De Carne Christi.

De Resurrectione Carnis.

De Fugâ in Persecutione.

De Pudicitia.

De Patientia.

Adversus Marcionem, L. V.

Scorpiakon adversus Gnosticos.

Adversus Praxeam.

De Exhortatione Castitatis.

De Monogamiâ.

De Jejunio adversus Psychicos.

Edit. by *Rigaltius* rather than any other, because of the improvement of that most antient noble MS. of *Agobardus*. Or if you would have a Protestant Edition and of an easier price, get that of *Franeker*, MDXCII. rather than many others, though later.

Books probably his, or of some other near his Age.

De Pœnitentiâ.

Edit. as aforesaid.

L. Carmin. adv. Marcion. Lib.V.

Genesis. }

Sodoma. }

These Monsieur *Aleth de Vit. and Script. Tertul. c. ult.* suspects to have been written in later times, and names the very Authors he ascribes them to.

Ad Senatorem conversum.

These three last are in verse, and are usually extant both among *Tertullian* and *St. Cyprian's* works, being ascribed to both of them.

Books conjectured by *Erasmus* to be his, from the likeness of their Style.

Ad amicum ægrotum.

De verâ Circumcisione.

Extant Tom. IV. of *St. Hierome's* works.

Edit. Basil. MDLIII. the former at pag. 36. the later at pag. 119.

XXIV. *Epistola de Cibis Judaicis.*

Not *Tertullian's*, though ascribed to him, but ^{Cent.} 3. ^{beg.} of

of some *Bishop*, who probably flourished about this time. Some think of *Novatian* the *Schismatick*.
Edit. with *Tertullian* as aforesaid.

Cent.
 3. beg.

XXV. *Oratio adversus Græcos* inscripta *Contra Platonem*, De *Universi causâ*.

A Fragment of it published by *David Hæschelinus* in his notes upon *Photius's Bibliotheca*, Ad. p. 15. by him attributed to a *Christian Josephus*, by our *Primate Usher* to *Caius*, about *Alexander* the Emperors time. But in the Catalogue of *Hippolytus's* works found ingraven on the same stone with his *Paschal Canon*, it is reckoned for *Hippolytus's*. Whoever he was that was Author of it, he seems to have flourished within our Period, and to have been a *Platonizing Christian*.

Cent.
 3. beg.

XXVI. *Minucius Felix*.

His Octavius, undoubtedly his since discovered by *Fr. Balduin*.

Edit. *Lugdun. Batav.* MDCLII. with notes.

Cent.
 3. beg.

XXVII. *Hippolytus Bishop* and *Martyr*, commonly called *Portuensis*, if they be the same. Whether they were or no, yet they seem to have flourished about the same time, and have the same works indiscriminately ascribed to them. Such are :

De Antichristo, & consummatione Mundi, though questioned by several, yet most probably genuine, seeing it is mentioned as such by *St. Hierome de Script. Eccl.* whose Authority I conceive alone sufficient to countervail all those suspicions, rather than arguments, urged against it from the matter,
Edit.

Edit. Bibliothec. Patr. Græco-Latin. Tom. ii. p. 342.

Canon Paschalis not doubted that I know of.

Edit. *Joseph Scalig.* Lugd. Batav. MDXCV.

Books probably his.

De Deo trino & uno & de Myſterio Incarnationis,
contra hæreſim Noëti.

Edit. *Gerard. Voſſii* in miſcell. Sanctior. Patrum
ad fin. *Gregor. Thaumaturg.* p. 58.

De Theolog. & Incarnatione, contra Beronem &
Helicem hereticos.

Edit. *Henr. Caniſii* Tom. V. Antiq. Lect. Part.
i. p. 153.

Both of theſe, if his, are probable to have been
Fragments of his work againſt Heresies mentioned
by the Ancients.

Demonſtratio contra Judæos.

Edit. *Poſſevin.* Appar. verb. *Hippolytus.*

XXVIII. *Ammonius Alexandrinus* the Maſter
of *Origen.* Undoubted.

Canon, or Harmonia Evangelica miſtaken by *Cent. 3.*
Viſtor Capuanus for *Tatignus's Diſteſſaron.* *big.*

Edit. under the name of *Tatianus,* *Bibl. Patr.*
Colen. Agrip. MDCXVIII. Tom. 2. p. 183.

XXIX. *Origenes Adamantius.* His undoubted
works.

i. Such as are extant in *Greek.*

Cont. Celſum. Lib. viii.

Philocalia, Fragments collected out of his
works by *St. Baſil.* and *St. Gregory.*

Edit. *Cantabrig.* by *Mr. Spencer,* MDCLVIII.

Cent. 3.
big. mid.

A Catalogue of the Writings, &c.

Comment on St. Matth. and on St. Joh. New.

Commentaries on Jerem. formerly published by the name of St. Cyrill. of *Alexandria*, restored to *Origen*, together with several parts of *Philocalia* distributed according to the Scriptures to which they relate, &c.

Edit. in 2 vol. fol. by *Petr. Dan. Huetius*, together with large and learned *Prolegomena*.

Exhortatio ad Martyrium.

Responsio ad Africanum de Historiâ Susannæ integra cum Epistolâ Africani.

Edit. Basil. MDCLXXIV. by *Westenius*.

We may, I hope ere long, expect more of his *Traçtates in Greek* in an *Edition* by themselves by the same *Huetius*.

2. Such as are extant in *Latine*, in 2 *Tomes*, according to *Genebrard's Edition*, *MDCIV*.

Genuine in *Tom. 1.*

In Genes. Hom. xvii.

In Exod. Hom. xiii.

In Levitic. Hom. xvi. though formerly attributed to St. Cyrill, yet undoubted^l since their re-stitution.

In Josue Hom. xxxvi.

Hom. ii. in Cantic. Canticorum, interpret. *S. Hieronymo*.

In Isaiam Hom. ix.

In Jeremiam Hom. xiv.

In Ezechielem Hom. xiv.

Περὶ ἀρχῶν L. iv.

Genuine in *Tom. 2.*

In Lucam Hom. xxxix.

In Epist. ad Roman. Lib. xxxvi.

Cont. Celsam L. viii.

Philo-

Philocalia collected, as aforesaid, out of his works.

Epist. ad Jul. African.

Other works probably his, and only doubted of because of the Liberty taken by *Ruffinus* in translating them, of adding frequently interpolations of his own.

In Num. Hom. xxviii.

In Judic. Hom. ix.

In Lib. Regnor. Hom. i.

Hom. in Ps. xxxvi. xxxvii. xxxviii.

In Cantic. Canticor. Hom. iv. cum Prolog.

In divers. Hom. i. iii. iv. v. vi. ix. x.

Note that learned men do not rely so confidently on any thing translated by *Ruffinus*, because of the difficulty of distinguishing the *Original Text* from his *interpolations*.

Wetstenius thinks the *Dialogue* against the *Marcionites* to be really *Origen's*; others, among whom I profess my self to be one, conceive it only *personated*. Let the Reader judge of his reasons.

Edit. Græco-Latin. by Wetstenius at Basil, as aforesaid.

XXX. *Julius Africanus. His Epistle to Origen concerning the story of Susanna, undoubted.* Cent. 3. beg.

Edit. with Origen's Answer to him, in Greek in Wetstenius as aforesaid.

A great part of his *Chronography* extant in *Georg. Syncellus Edit. Paris. MDCLII.* from whence, not being then published, it was borrowed by *Scaliger* in his *Edition of Eusebius's Chronicon in Greek.*

Cent.
3. mid.

XXXI. *Gregorius Thaumaturgus*. His undoubted works :

Charisteria or *Panegyric. ad Origen*. Græco-Latin.

Metaphrasis in Ecclesiasten, extant only in Latin.

Epistola Canonica in Latin only in *Vossius*, but in Greek also in *Balsamon*, Edit. Græco-Latin. Parisiis, MDCXX. p. 902.

His Confession of Faith recited by St. Gregory Nyssen in his life, as revealed to him by St. John Baptist Græco-Latin.

Such as cannot be easily disproved :

De Animâ ad Tatianum.

In Annunciationem B. Virginis, Sermones iii.

Sermo in S. Theophaniâ.

Edit. of them all by Gerard. *Vossius* Præpos. Tungrenf. Mogunt. MDCIV.

Cent.
3. mid.

XXXII. *Cornelius Romanus*, undoubted.

Two Epistles to St. Cyprian, among St. Cyprian's Epistles, XLVI. XLVII.

Ep. ad Lupicinum Edit. among *Blondell's* Ep. Pont. doubtful.

Cent.
3. mid. and
after.

XXXIII. *Cyprianus Carthag.* His undoubted works.

All the Epistles, LXXXIII. according to *Pamelius's* distribution, who has placed them according to the time wherein they were written, are certainly his, and the other Authors, to whom they are inscribed.

De Disciplinâ & habitu Virginum.

De Lapsis.

De Unitate Ecclesiæ.

De Oratione Dominicâ.

Contra Demetrianum.

De Vanitate Idolorum.

De Mortalitate.

De bono Patientiæ.

De Opere & Eleemosynis.

De Zelo & Livore.

Books most probably thought his, and thought certainly to be so by Pamelius.

Libri III. Testimoniorum ad Quirinum, quoted by St. Hierome.

De Exhortatione Martyrij.

De laude Martyrij ad Moysen & Maximum & ceteros Confessores.

De Spectaculis.

De Disciplinâ & bono Pudicitie.

Ad Novatianum hereticum, quod Lapsis spes veniæ non sit deneganda.

Books, if not his, yet certainly of ancient Authors about his time.

De singularitate Clericorum.

De Aleatoribus.

De montibus Sinâ & Sion.

Adversus Judæos qui insecuti sunt Dominum nostrum.

Edit. S. Goulartij MDXCIII.

The names of Authors whose certainly genuine works are extant among St. Cyprian's, for the direction of young Students, who might otherwise meet them quoted, and not know where to find them.

Donati Ep. I. somewhat doubted of.

Cleri

124 A Catalogue of the Writings, &c.

*Cleri Romani ad Clerum Carthaginienſem, Ep. III.
ad Cyprianum Ep. XXX. XXXI.*

*Confeſſorum univerſorum ad Cyprianum, de pace
Lapſis danda Ep. XVII.*

*Caldonij ad Cyprianum Ep. XIX. Ad Clerum
Carthag. Ep. XXXIX.*

Celerini ad Lucianum Ep. XXI.

Luciani ad Celerinum. Ep. XXII.

*Moyſis & Maximi & cæterorum ad Cyprianum
Reſcript. Ep. XXVI. L.*

Synodi Affrican. ad Cornelium, Ep. LIV.

Firmilian. ad Cyprianum Ep. LXXV.

Nemeſiani ad Cyprianum, Reſp. Ep. LXXVIII.

Lucij P. ad Cyprian. Reſp. Ep. LXXIX.

*Felicis & cæterorum ad Cyprianum Reſp. Ep.
LXXX.*

*Concilium Carthaginiſe ſub Cypriano, con-
cerning Rebaptization of Hereticks.*

Cent. 3.
aft. mid. XXXIII. *Pontius Diaconus. His life of St.
Cyprian, undoubted.*
Edit. with St. Cyprians works as aforeſaid.

Cent. 3.
aft. mid. XXXV. *An Author about that time againſt
Rebaptization of Hereticks.*
Edit. among the Notes of Rigaltius, in his
Edition of St. Cyprian.

Cent. 3.
aft. mid. XXXVI. *Dionyſius Alexandrinus. His undoubt-
ed works.*
Epift. Canonica ad Baſiliden.
Edit. with Baſſamon on him, apud Baſſamon.
Edit. as aforeſaid, p. 879.
*Ep. adverſus Paulum Samſatenum, tranſlated
by Turrian.* Edit.

Edit. Græco-Latin. MDCVII.

Latin. Bibl. Patr. Colon. Agrip. Tom. iii. p.

67.

XXXVII. *Methodius* Bishop of *Olympus*, and Cent. 3. afterwards of *Tyre*, commonly called *Patarensis* *ast. mid.* by the Greeks. Undoubted works.

Excerpta ex Libr. de Resurrectione.

Ex Lib. de Creatis.

Ex Lib. de Sympasiis.

Ex Lib. contr. Porphyrium, &c.

All these improved above what had been extant of them formerly in *Epiphanius*, *Photius* and *Damasceus*.

Liber de Libero Arbitrio.

Oratio in Simeon & Annam.

Oratio in Ramos Palmarum, most probably his, though by some formerly ascribed to *St. Chrysostome*.

Edit. Fr. *Combesis* cum *Amphilochio*, &c. Græco-Lat. *Paris. MDCXLIV.*

XXXVIII. *De Trinitate*, a work ascribed by Cent. 3. some to *Tertullian*, by others to *Novatian* the near the Heretick; but of an Author later than either of *end.* them, being certainly after the rise of *Sabellius* the Heretick whom he mentions, and yet in all probability before *Arianism*.

Edit. with *Tertullian*, as aforesaid.

XXXIX. *Fragm. Disputationis Archelai Episcopi Mesopotamiæ adv. Manicheum.* Cent. 3. *end.*

Edit. by *Hen. Valesius* in the end of his Notes on *Socrates* and *Sozomen*.

XL. *Anatolii Episcopi Laodicensi de Canonis Paschali.*

Ed. in *Bucher. Doctrin. Tempor.*

Cent. 3.
end.

XLI. *Arnobius Afer.* undoubted.

L. VII. *contra Gentes.*

Edit. *Lugd. Batavor. MDCLI.* with notes.

Cent. 3.
end. 4. beg.

XLII. *Lactantius Firmianus* : undoubted.

Divin. Instit. L. VII.

De Irâ Dei.

De Opificio Dei.

Epitome in Libros suos.

Edit. *Lugdun. Batavor. MDCLX.* by *Servatus Galleus.*

De Mortib. Persecutor.

Edit. by *Baluz. Miscell. Lib. 2. Paris. MDC-LXXIX.*

Cent. 3.
end. 4. beg.

XLIII. *Petrus Alexandrinus* : undoubted :

Epistol. Canonica.

Edit. *Balsamon. p. 887.*

Cent. 3.
end. 4. beg.

XLIV. *Pamphilus Martyr.*

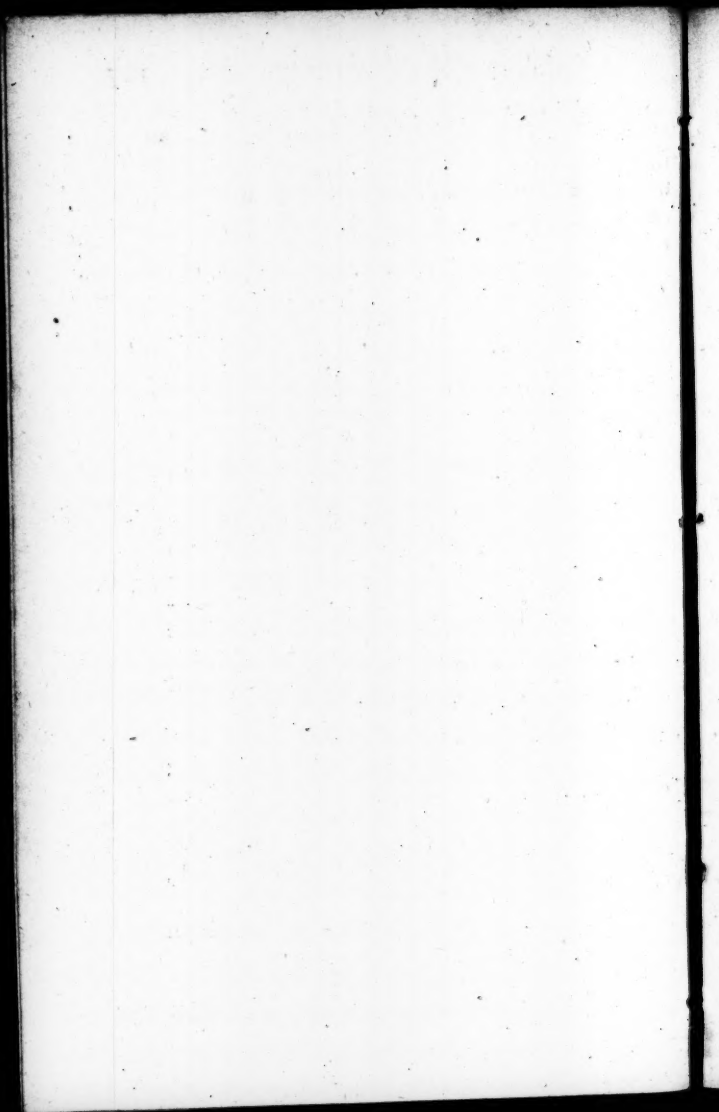
Apologia pro Origene, I verily believe genuine, notwithstanding what *St. Hierome* objects against it. For *Eusebius* himself pretends the assistance of *Pamphilus* in his writing that *Apology* of his, *Hist. Eccl. L. VI. C. 26. Lat. 17. Græc. Edit. Christophorson*, and it is observed by *Photius, Cod. CXVIII.* who tells us, That the first V Books had the assistance of *Pamphilus*, the VI only after his Martyrdome composed by *Eusebius* alone ;

so that the contrary testimony of *Eusebius* produced by St. *Hierome*, that *Pamphilus* wrote nothing but some few *Epistles*, if it were rightly quoted (for it does not appear, I think in *Eusebius* as extant at present) was in all likelihood to be understood of such works as he alone was Author of, whereas in this he had the Assistance of *Eusebius* himself. This is the onely objection insisted on by St. *Hierome*. Out of St. *Hierome* it appears, that this was onely the first book of those V. wherein it appears from *Photius*, that *Eusebius* had the assistance of *Pamphilus*; so that it seems that this alone was selected by *Rufinus* out of the whole work, because this, as it should seem, was alone employed in vindication of the Opinions of *Origen*, the rest, as may be conjectured from their contents mentioned in *Photius*, spent in a Historical Elogy, and vindication of his life. I have the more particularly insisted on this, and given my reason why I believe it genuine, because the Authority of St. *Hierome* has swayed the generality of the learned world in this particular.

Edit. usually in *Origen* and St. *Hieroms* works.

Note that for the understanding and judging of these Authors and their works. it would be very expedient to read the *Ecclesiastical History* of *Eusebius*, where also many more considerable *Fragments* of the Authors already mentioned, and several others not mentioned, will be found, very well worthy perusal in order to the design intended.

It may be
he had it
from his
III. Books
de vita
Pamphili,
now lost.



Letter II.

A Letter of Advice for direction of a young Student in Divinity, especially such as is Rational, related to in the former, Numb. XVII.

SIR,

1. **I** Am sorry that your bashfulness has hitherto denied me the more familiar opportunities of your acquaintance during your residence among us; but am withall glad that these present disadvantageous circumstances themselves of time and place have now at length, though unexpectedly, emboldened your modesty to such a *welcome*, and *never-unseasonable*, motion. But neither the interest of friendship, nor my own inclination, nor the

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the copiousness of the subject wherein you have imployed me, nor my little leisure for things so insignificant, will permit me to retaliate your complements; and therefore, I hope, you will excuse me though I be abrupt in my addressees to the resolution of your proposal. And that I may avoid that generality and unpracticableness and obscurity to which immethodical discourses are very obnoxious; and may contrive my thoughts in as few words and as little time as the ordinary frequent avocations of my other Studies will allow me, and withal more usefully and distinctly to your purpose: I conceive it most convenient to shew 1. *the design of Scholaſtical Divinity, and the general requisites thereunto*; and thence, Secondly, *the more particular influence of Secular learning in order to it*; and Thirdly, *some few books to initiate you herein, and general directions that are advisable in your studies of them*; and Lastly, *the order wherein I conceive them most successfully intelligible*; in prosecution of which method you will have, not only my counsel, but my reasons, which I most willingly submit to your censure to be followed or rejected as you shall find them more or less convincing.

II. For the first, that I may prevent a mistake which I believe you will be ready to take up because of the ordinary signification of the term, it will be necessary to forewarn you, that by *Scholastical Divinity* I do not intend that only which is rigorously so called, but more largely all, wherein there is required skill for the deduction of inferences; whether for the resolution of *controversies*, or *doubts of Conscience*; as it comprehends that which is *Textuary* as well as what is *purely Rational* in opposition to that which is *Practical* and *Inartificial*, as *Oratory*. For concerning this latter, affectation being a vice most repugnant to its end, which is serious persuasion; and to which Scholars are usually too much addicted for this very reason of their too Critical observations of the rules of *Art*; I conceive it most expedient that it be contrived as *natural* as is possible, to which it will be necessary that all things which may have an influence on your particular end be prudently considered, your *Subject*, and your *Auditory*, and your own *Genius*, and your very manner of delivery, to which every thing may so agree as if they had been your onely incentives, and what you said had been without any *deliberation*; and to

this purpose though you may read ancient and late Authors that are respectively commended in their kind, I should not advise you the imitation of any particularly, but let your own disposition chuse for it self without any designed reflections. But this onely by way of digression, though I believe pardonable, because possibly pertinent to your purpose. *Scholastical Divinity* in the sense now explained is that which I conjecture more principally intended by you ; and to which I shall therefore confine my future discourse. Its design therefore being for the clearing of such propositions as, although they be necessary for faith or practice, yet their evidence depends upon the explication of such terms and the inferring of such consequences, as are not obviously intelligible by the vulgar: the most convenient way for determining the requisites of this will be by shewing the nature of those Principles from whence it deduceth its particular Conclusions. For whatever is requisite for understanding the true sense of them, must also be so to the certainty of their *Illations*; and therefore Religion *objectively* taken being a *Revelation of the Divine Will as the measure of ours, whereby we may be competently informed of our duty in order*

order to happiness; the difference of these Principles which are *per se nota* in their kinds must arise from the different lights under which they are manifested, that matters concerning Religion are discovered by a *supernatural Divine light* as exceeding that of our *natural Reason*, the only measure of all our *natural knowledge*. Which yet is not to be understood, as some dangerously conceive of the *light of the faculty*, as if *Reason* were not able certainly and evidently to know the *Credibility*, at least, of what is so propounded; nor of the *light of the formal object of assent*, as if the *Reason of Credibility*, at least, were not always proportioned to the faculty (which if it were not, it were both impossible to be discerned, and unsafe to be assented to, seeing many things may, and do, very falsely *pretend* to such a title of Credibility on account of unknown reasons) but rather in regard of the *material object*, the thing it self which is to be believed, which sometimes has a *natural connexion* with the *formal*, and sometimes onely by *voluntary institution*. For so, that I may clear my mind by an instance, when we know *God* from the *Creatures*, this whole *light* is *natural*, not onely in regard of the *faculty*, nor of the *creatures* which

LETTER II.

which have a *natural proportion* to it, but also of the naturally-dependent connexion of the Creatures on God, who is known by them. But when we know the *Trinity* from *Divine Revelation* propounded by *men*, and attested by *miracles*, although both of them are natural in the two former senses; yet neither this humane proposition, nor these attesting miracles, have any natural or necessary connection with the doctrine of the *Trinity*, which is propounded as credible by them; but with the *supernatural will* of the *Divine Proponent*, upon which account also this *Light*, in relation to this object, is called *supernatural*. These things though possibly as yet you may not see the use of, yet hereafter you may perceive to remove the very material misunderstandings of most *Schoolmen* in this question, and to be very fundamental to what we shall hereafter advise consequentially to these Principles.

III.

III. SEING therefore that from hence it appears in general that the *light of the faculty* is absolutely necessary for the improving all that is *objective*, whether *natural* or *supernatural*; I conceive it very convenient to exercise frequently your discursive faculty in *Theses* upon some *difficult Question* which you may meet with in
your

your studies, and especially in such as are *intricate* and *subtle*; for these will best enable you to conceive a right in others of a like nature, though of a different matter. And if you choose Subjects free from interest on either side (such as are many of the School-Disputes) how uselesſ ſoever they might ſeem for their own ſake, yet you might gain this very great advantage by them, thus to inure your ſelf to an unprejudiced way of reaſoning, and to manage your Argument without Paſſion or Perſonal reflections on your Adverſary. The time for this, if you ſhall think fit to deſign a particular one, were I believe fitteſt in the *morning*, when the Spirits are more clear and ſubtle, and your thoughts more compoſed, and ſo every way more apt for *Contemplation*. In the performing hereof I would not have you inſiſt on your Authors method (For which purpoſe it were well your morning-Thēſis concerned a Queſtion you had ſtudied the night before) but rather endeavour upon full deliberation of what has been produced for both opinions, to deliver your own conceptions, and to exerciſe your own invention as much as is poſſible; and withall in your method, not to mind onely the *private concernment* of the difficulty you are then

handling, but also the *general* of others of the same kind, so as that your experience in this may capacitate you for others: as to consider the *true sense* of the *terms*, if there be any material ambiguity that is suspicious of being misunderstood by the contradicting Parties; but not to spend time on them when they are obvious and trivial, and of none or little moment for determining the principal Question; and then faithfully to enquire into the true state of the Question, which you were not to think you understand, and so not to define your own thoughts concerning it, before you have first candidly examined the true sense of both *Adversaries*, the want of which you will find to be an original of most of those *Logomachies* which are so frequent in the *Schools*, and I believe generally received in very many of those Controversies which divide the *Communion* of whole Churches; whence it proceeds that many of the arguments of both Parties need no other solution than the clearing of their *Adversaries* meaning, which being once performed, they are found impertinent and unconvulsive. And for the attaining of this I would not have you rely on violent *Bigots*, or the followers of factions, who speak only by roat, and besides the design
and

and reason of their Masters, and are *resolved*, nay and many times *obliged*, to defend them in whatever thy say, though never so *Paradoxical*, and are frequently put to their shifts to invent defensible glosses, how expressly soever the Author has explained his meaning, and where he is the least obscure, are much more favourable to what is more easily defensible; nor on the bare words of the first Authors, it being ordinary for Controvertists to *overspeak* themselves, and to bring in many things *ex abundanti*, which though they might think *probably true*, yet might well be spared without prejudice of their cause; and much less from the partial relations of their Adversaries: but rather from the rise and occasion of the Question, from the design and disposition of themselves and their Adversaries. Where, if on either side you will allow any thing for violence, you will have more reason to suspect it of the *latter Assailant* than the *first Proponent*, who, no Adversary appearing, may reasonably be presumed to have delivered his mind with less design, and more simplicity; and from the connexion with their other Principles. And never satisfy your self of your success in this enquiry till you have found out some great verisimilitude that might
very

very plausibly perswade a judicious and ingenuous man to your Adversaries opinion, if swayed with his prejudices; for it is hard to be so generally uncharitable as to believe that there are not some such that maintain all much received opinions. And to this purpose I conceive it very convenient that you be conversant with other works of the Author from whom you dissent, that you may thence perceive what principles he does *otherwise* much rely on, and what his *moral disposition* is, for this may be very effectual for swaying him when the main arguments used are *Popular* and *declamatory*; and of that nature are most of those Questions which divide great and numerous Ecclesiastical societies, as were easie to instance and evince if I were not afraid of being tedious. When you have thus gained the *true sense* and *use* of the Question, your nearer approaches to its resolution you may make in this order: First to consider the nature of the prejudices, for though in some cases they may contribute, yet they are never to be the onely motives for determining your assent; and therefore you are to see that First, they never hinder you from embracing a contrary evidence *more convincing* than that on which themselves are grounded;

nor

nor Secondly, from *impartially considering* the force of that which does onely pretend it, though in the event it do not prove so; but onely Thirdly, when upon full enquiry you find the contrary but equally probable with what you do at present believe, there you may securely submit your self to providence, that has placed you in such circumstances as thus incline you rather than hazard your present peace for an *onely-equal* contentment in the contrary, so that it be done *modestly*, without any censorious reflections on such as dissent from you; and that you would consider what the Prejudices on both sides are distinctly, and if you find your self partially affected to either of them, there to be cautious that it do not betray you to any thing unreasonable. And in general, for the avoiding of them all, I conceive it very adviseable that you be not too prodigal in uttering your thoughts concerning any Theological Question of moment before a multitude with any concernedness and vehemence, before you have first examined it by these forementioned Prescriptions. After this, for the most faithful discovery of the *nature* and *force* of the *proofs*, you should distinguish from their *differences* those things wherein both parties

ties are agreed, and on which as on *common Principles* they ground their arguments. For these you will find to be of very great use for judging the particulars, unto the which, if you be satisfied with them, you may discend more closely, assuring your self that, however their opinions may, yet it is impossible that their reasons should be really contrary: That you may therefore find distinctly how far they are conclusive, and to whether opinion they are more favourable; it were well that First omitting that multitude of particular ones that are produced for both, the whole force were summ'd up in one *a priori*; wherein you might at one view perceive the whole series of their *principles*: and then that you divide them into so many *Proposit.ons*, disposed in the order wherein they follow from each other, which when you have done, you may then examine First, the absolute truth of these principles distinctly; and Secondly, their consequence from each other; and then Thirdly, the truth of these premises relatively: what sense is requisite to be true that these consequences may be inferred from them; and whether they be indeed true in these particular senses that are requisite; and by these means you will most

pro-

probably find the true and faithful measure of discerning how far they are conclusive, which you may then compare with the true sense of the contrary Opinion as you have formerly explained it, and so of the contrary proofs with this, and as you find them exactly agreeing so you may determine. These rules I have the more particularly insisted on, because, as they are rarely taken notice of, and more rarely observed by our modern *Controvertists*, so, to me they seem the most successful for the avoiding those mistakes and fallacies which are too frequent among them; for by this means you will more probably understand the Question, your proofs will be more directly levelled against your Adversary, and his main objections will be supposed resolved before you are determined, and for others which stand in need of more particular answers (they being weaker) you may be less solicitous. Nor do I think of all these necessary in all questions to be distinctly considered, but principally for the most important ones of Divinity; and some, at least, to be necessary to all of what nature soever; and that such regard be had of those which are not, that before you neglect them you be assured that they are indeed *impertinent*.

ment. And in the management of the whole, especially where you do endeavour *self-satisfaction*, it were well you were as *brief* as *clear*, as *distinct* and as *methodicall* as is possible.

IV

IV. HAVING thus shewn you the form of managing reason in general, I believe you do expect that I should descend particularly to direct your Studies that you may be furnished with materials. And this I shall attempt in pursuance of my formerly designed method, in both those kinds of *Principles*, by which, as I said, all *Theological Controversies* are to be determined. For the first, those which are *rational*, I would commend that too-much decried Study among most *Protestants* of *School-Divinity*. For considering that the very foundations and principles of all Religion are *natural*; considering further that all supernatural Revelations are but *accessory complements* to these, where Nature was *actually debauched*, or *originally insufficient*, but never undertake to give a *compleat digest* of them; considering also that accordingly the Scriptures do either not mention them at all, or where they do, yet not *professedly*, but upon occasion of others; and then it self they are rather *supposed* than prescribed, or, where

where *prescribed*, yet rather as to the *circumstances* of their exercise, than as to their *moral* and *universal obligation*: It plainly follows that here, *Reason* is wholly left even by God himself to the evidence of its own inquiry. And this not onely as to those particulars which are so plain and obvious as that they even offer themselves without inquiry, and it is impossible to be ignorant of them without a *gross negligence*, or a *resolved obstinacy*; but such wherein some great Philosophers themselves have been mistaken. Such was the *universal Providence of God over mankind*, which not onely *Epicurus*, but, for any thing that I know, the *Jews* themselves, did hardly believe, by whom we find God's care of the Salvation of the *Gentiles* admired at as a *(m)* *strange* and incredible thing, and a great argument of his not being an *(n)* *accepter of persons*, as it seems they had thought before. And their most favourable sentiments concerning them seem to have been, that God had indeed appointed *(o)* *Tutelary Angels* for other Nations, but that himself was their own *President*; that their own Souls onely were *(p)* *immortal*, and that none others had any portion in the *World to come*; that therefore their *Profelytes* were truly

(m) A&.
xi. 18.

(n) A&.
x. 34.

(o) Rab.
Israel de A-
nim. c. xxv.
(p) Buxto-
rj: Syna-
gog Juda-
ic. c. 8. p.

tran-

(q) *Rab. Isr.* (q) *transubstantiate*, whence those phrases
Disp. Cab. of being (r) *born again*, and (s) *of the Spi-*
de Anim. c. rit, wherein our Saviour wonders at the
21. & *ibid.* ignorance of (t) *Nicodemus*, as being no-
Jos. Voyfin. torious among the *Rabbins*. Yet the whole
in Not D. *Hammond* *Old-Testament* seems so particularly design-
on S. John ed for their *Commonwealth*, as that they have
iii. 5. little occasion for mentioning God's Pro-
(r) John vidence over other *Nations*. Nor is it
iii. 3. onely in such instances as these which are
(s) *ib. v. 5.* primarily concerning all Nations, and
6. therefore, at least, till the times of the
(t) *ib. v.* New-Testament, discoverable onely by
10. that Light which was alone common to all
Nations, that the Scriptures are not so de-
signedly particular as to supersede the ne-
cessity of natural enquiries; but especially
also in *secondary* instances of the Law of
Nature. Which though it appears that
they have been for time and place dispens-
ed with, and therefore their universally-
obliging reason being more *circumstantial*,
is *less easily discernible*; yet their severe pe-
nalties without any new *positive* prohibiti-
on, and their having been looked on as
abominable in the very *Gentiles*, shew that
the Church reputed them unlawful for this
very reason of their being thus against se-
condary Laws of Nature. Such are the
Questions of *Polygamy*, of *marrying the*
Bro-

Brothers relict, and of *Usury*, and other instances wherein I believe I should not be unwarrantably confident if, notwithstanding what others have endeavoured concerning them, I should say that they cannot be clearly disproved by any particular prohibition in the *New Testament*. And the way of propounding those which are *moral*, and those which are not, in the *Old Testament*, being general and indefinite; and the *New* one never descending to tell us what *particulars* were temporary, but onely, in *general*, teaching us that what was *Typical* must needs disappear at the *real* exhibition of what it *signified*, and that all *accommodations* even in what otherwise was *moral*, must now under *larger Grace*, and *greater means*, and *clearer Revelations*, in all reason be evacuated; the onely way of determining here any thing particularly must be, omitting all *Testimonies*, to examin the nature of the *Precepts* themselves, and thence to discern whether the *reason* of their obligation be *Temporary* or *Eternal*. To which I may add, that many *Counsels* are urged in the *Scriptures*, many things in compliance to the *present circumstances*, and some indulgences to *present prejudices* even in the *New Testament*, and this without particular provisi-

on for future observance, which are not any other way distinguishable but by *Reason*. And of the same necessity it is for all *Cases of Conscience*, and many other emergent difficulties which you will frequently encounter in the practise of Divinity. It were also easie to shew how very useful Reason is for the most important controversies that divide the *Communion of Christendome*; and how its greatest *Adversaries*, those of *Rome*, do ground themselves mainly on it in their exigencies; as in *the necessity of a visible Judge of Controversies*, in *their detaining the Cup from the Laity*, which themselves cannot deny to have been granted them in the first and purest Centuries, and in *the Doctrine of the resolution of Faith*. So also in the *Remonstrant* and *Jansenist* opinions, in all Disputes with the *Socinians*, and most with the *Sectaries*, which are such instances wherein our men prove it unreasonable to expect particular proof from Scripture. The same, I think, might be proved concerning most of the definitions of the *Church* against the enemies of the *Trinity* and *Incarnation*, as to particular expressions whereby she disowned their innovations, that they were grounded on these so Tragically declaimed-against *Theological reasons*, if I were not afraid of being

being tedious. But in short, if it be considered that hither all Controversies are *finally* resolved, even all *Authority* into the reason of its *credibility*; that all other wayes of arguing are plausibly excepted against by some *Parties*, but this cannot, there being no opposing it but by it self, which is a *contradiction*; that this at length when all is done will be found most *satisfactory*, these will sure be sufficient prejudices to invite you, till you shall find something as plausible alledged for the contrary.

V. But in the Study of this *rational Divinity* I would not perswade you to imitate the *Schools* themselves any farther than as they are rational. For I must confess that one fundamental defect seems to me generally ingredient in their discourses; that they seem rather to endeavour the *outwitting* of their *Adversaries* than their own satisfaction. Which may be very suspicious both from their making use of reasons which themselves confess insufficient for the *conviction* of *Infidels*, which yet they take for *strong Consolations* of *Believers*, (which might indeed be tolerable if the efficacy of such proofs depended on any proper principles which were admitted by *Believers* and not by *Infidels*, but de-

V.

pending on pure *Philosophical* reasons, as most of these do, which are produced by *Aquinas*, who speaks for them *L. I. Cont. Gent. c. 9.* they seem less excusable) but principally their determining the *Question* by, and conforming their reasons to, some *Authority*, and that sometimes very contemptible; as of some *Heathen Philosophers*, or late *Doctors*, or at the uttermost particular *Fathers* (for they seldom meddle with *Councils*) and their laying too much stress upon their very *forms of speaking*, though not mentioned in the *Scriptures*, to the very decision of *Articles of Faith*, as, I think, might easily be proved in the *Question* concerning the *procession of the Holy Ghost from the Son* against the *Greeks*, nay often on their very *mystical expositions*, without the least examination of their *design*, or *sense*, or *credibility*. Nor is it needful to mind you how very unsufficient they had been for it though they had attempted it; partly because of their ignorance in the *Greek Fathers*, and so being necessitated to rely on ignorant *Translations* for those they had (for *Greek* learning was continually decaying in the *Latin Church* from the time of the removal of the *Empire*, an early but very remarkable

kable instance whereof (that I may not now particularize others) we have in that famous cheat put upon the whole general Council of (u) *Ariminum* by (u) *St. Hieronym. adv. Luciferian. & alij.* *Valens* and *Ursacius* and some few other Eastern Bishops of reading *ὁμοίους* for *ὁμοῦς* in the Decree of the *Nicæne Council*; but especially after the open breach betwixt the *Romane* and *Constantinopolitane Patriarchs*, whereby intelligence with the *Orientals* was exceedingly interrupted, long before the rise of the *Schoolmen*) but mainly because of their great unskilfulness in *Critical* learning, to know their *original*, and their *sense* in other places, which yet had been necessary to their design. And therefore I should advise you to be more ingenuously rational than they are, in the proof of their *Principles* as well as in the inference of your *Conclusions*; That you do not strain your wit to make any Testimony defensible before you are otherwise convinced of its credibility, and at least let it not be as a principal motive of your determination; That you never trouble your self much with those reasons themselves which, as they are onely propounded as probable, so they, are confessed to be unnecessary. But First, consider the nature of

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the Question, whether the arguments, whereon the whole stress of its assent can only be surely grounded, and which if they be weak the definition cannot be certain, be *Reason*, or *Authority*; and if it be *Reason grounded on Authority* (as most of the *School-Questions* are) that then you urge the Reason no farther than the Authority will warrant you; and remember that a less Reason will suffice, when all the use of reason is for rendring the Conclusion it self *defensible*, for that proceeds on particular evidences whereby it appears to us, and therefore does not require a *real*, but *every way apparent*, credibility. But where the reasons grounded on these phrases and manners of expressing the Articles are drawn to the direct proof of its *real truth*, or are taken as Principles for the probation of others; it were then reasonable to have recourse to *Lombard's Text*, and to examine First, whether that doctrine be really taught by that Father, who is by him quoted for it? and Secondly, whether it be delivered by him as his own private opinion or as the sense of the Church? and whether dogmatically, or in heat of controversy? If as the sense of the Church, then Thirdly, what was the ground of it, whether the evidence of universal Tradition,

or

or æquivalencies in the Scriptures; or the general sense onely of the learned? And whether they took it up for the evidence of its proper reason, or originally from the Authority of some private person, who was commended in these controversies, and from whom it was derived by the rest without any new examination? for in some of these things you will find most of *Lombards* Principles to be deficient, they being for the much greater part transcribed from St. *Augustine*. But it may be a more direct way for knowing the rational modes of expression, whereon the Church grounded her arguments (in those Articles which are generally and surely believed for Revelation, and wherein antient and universal Authority may be presumed more securely expressive of the genuine sense of Tradition than our private reasonings, as in the *Trinity* and *Incarnation*) will be by examining what principles of this kind are supposed in her discourses with the *antient Hereticks* in the first general Councils, most of her definitions there being, as I formerly said, grounded on *Theological reason*. And therefore I would advise you in general, before your particular enquiries, to satisfy your self how far your resolution is to be grounded on particular reason; that

so, if they should fail, (as they will certainly in many things which yet upon other accounts are very reasonably credible) you may not presently *condemn* the Conclusion as *simply false* because of the falshood of their improper principles. And what Questions are onely determinable by *reason* you have several instances in the beginning of the former Paragraph.

VI.

VI. BUT it remains, for the accomplishment of this first part of my task, that I proceed to the second sort of principles, namely such as are known by *Divine Revelation*. And here seeing the resolution of no Parties is against the *plain words*, or at least the *sense*, of the Scriptures; and it is farther agreed that the bare Grammatical signification of the words is of no other force for expressing the speakers mind than as it is ordinarily reasonable to presume that he intended this where there are not particular suspicions of believing otherwise; Therefore for the bringing these things home to the decision of our present Controversies, it will be requisite to enquire First, what sense of them is equivalent with the Conclusions to be proved by them? and Secondly, what reason there is to believe that this sense was designed by the Speaker? And where this is ambiguous,
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and both of them seem applicable without absurdity; the onely way for determining which of them was intended by him must be by examining all those things which may be supposed as notorious to the *Auditory* to whose understandings he was to accommodate himself, and what was onely likely to prove efficacious in reference to his design. And though this latter be to be performed by *reason*: by examining their *misapprehensions*; and then considering what were in Prudence most proper for their *correction*, and which particular sense is most rationally reducible to this design; Yet the former will be most satisfactorily resolved by *Philological* learning. I mean by enquiring how the same Author used the same expression in other clearer parallel places? how the Auditors themselves usually understood it? And so to examine the *Idiomes* either of the place or Country from other their contemporary writers. And if the notoriousness of the Speech depended on a matter of *Fact*, to which it alluded, and of which none of them could probably be presumed ignorant; then the most sure way both for understanding that particular phrase and all other discourses whatsoever of the same subject, will be by clearing the thing it self, and pointing at those
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instances in allusion to which those expressions might have been occasioned, which had been otherwise unintelligible. And to this end you may more easily discern First, the necessity of the *Tongues* wherein they were originally written. For it is very possible, either by reason of the *affinity* or *homonymy*, or for want of answering words in the other *Tongues*, for *Translations* to be mistaken, at least, not to be so secure as to ground arguments, which may be very much endangered by the very uncautiousness of the expression. And Secondly of the *Idiomes of those Tongues*, which are frequently occasions of mistakes in them that rely on *Translations* that render them *verbatim*, without considering their importance in the *Originals*, as is usual both in the reputed *LXXII* and the *vulgar Latin*, which were generally followed by the *Greek* and later *Latin* Fathers, and many perplexities might be instanced which are raised by them from thence, which have no difficulty in the *Originals*. And for this it will be convenient to be acquainted, not onely with the sacred *Text* it self (which, especially in the *Old Testament*, are all the records remaining of the purer ancient *Hebrew*, and therefore can give little light to the ἀπαξ λεγόμενα) but also with those
tongues

tongues which seem at first derived from the Hebrew Tongue, as most of the *Oriental*s are ; but those especially into which it afterwards degenerated after the ruine of their Government, by reason of their mixture with other conquering Nations, Such was the *Chaldee*, on occasion of the *Babylonian* captivity, as appears from part of *Jeremy*, *Daniel* and *Ezra*, and those parts of the *Chaldee Paraphrases* which are truly inscribed to *Jonathan* and *Onkelos* ; and *Syriack* in the time of our Saviour, as is observed by learned men from most of these *Hebrew words* mentioned in the *New Testament*, by mixture of the *Syro-Macedones* after the prevalency of the *Græcian Monarchy*. For in these, it seems more probable that the words which were afterwards imposed instead of the genuine *Hebrew* without any interruption were the things were practised, and whilest the Notions were fresh in memory, did more exactly answer them than those that wanted these advantages. And Thirdly, the *Idiomes of the Person* himself, of his wit, of his Country, of his education. For it is clear that the Style of the Scriptures is very different: either lofty, or low; or eloquent, or rational, in accommodation to the writers natural abilities, For thus
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the *New Testament* writers have many *Hebraisms*, and St. Paul some *Cilicianisms*, as you may find instanced by St. *Hierome ad Algas*. Q. 9. and *Origen on the Romans*. And these are of great moment both for varying the signification of the same phrases, and making them more or less accurately intelligible in grounding arguments on them. And Fourthly, *the Antiquities alluded to*. And these not onely such as are *directly aimed at*, and with approbation, but also such as are *purposely opposed*. For thus *Maimonides* (x) conceives the rites of the *Zabij* very beneficial for giving light to many *positive Levitical* precepts, which now, for want of them, seem strange and impertinent. And it would doubtless much contribute to the clear *distinction* of those which were *moral* or *judicial*, grounded on *temporary* or *eternal reason*, to have known all the *Ceremonies* of the *Chaldean* and *Phœnician Idolatry*; though, I think there are no very great assistances for it in our now-extant writers; and what is related occasionally either by the credulous *Greeks*, or ancient *Talmudists*, or the latter *Arabians*, being exceedingly intermixed with fabulous and conjectural assertions, will need a very prudent and judicious sagacity to separate what is credible

(x) *More*
Nebok.
 Part. iii. c.
 29. &c.

ble, from what is not so. But for what may be performed from our present assistances in this subject, I shall refer you to the excellent discourse of our famous Antiquary *Mr. Selden de dijs Syris*. And for the better understanding of these, and the main design of Historical or Prophetical writers, and those very considerable seeming differences even in the circumstances of what is onely upon several occasions related in themselves as well as in exotick Authors, and this not onely in some frivolous instances, but in such whereon depend the greatest arguments for Religion; the accomplishment of remarkable *promises* and *prophecies* whose truth was to warrant very considerable alterations, as in the *LXX year's Captivity*, and *Daniel's weeks*, whence is derived one of the strongest grounds of *Christianity*; neither of which can be determined without the auxiliaries of the *Heathens*; I say for all these it will be necessary to study and compare their *History*, and *Chronology*, and *Geographical* descriptions of those Countries. And for the traditional doctrines of the Old Testament, because the best means for their discovery seem to me to depend on secular learning, I shall therefore defer them to their proper place. In the mean time for particular and occasional

occasional expressions of the new, it were convenient to be acquainted with the first *Heresies*, and the conveyance of the traditional doctrines of the Church in their plain, and genuine, and unmixed practice, (which will be the best way of making them applicable to our present Controversies) will be most probably derivable from the Fathers of the immediately succeeding Centuries; which is the design I would have you principally aim at in reading them. And concerning those general Cautions to be observed in following them, I presume you have before your departure heard my thoughts in some of our *Colledg-exercises*; and therefore I shall not need to be large in them. Onely in general, you may observe a vast difference betwixt what they deliver either as their *private thoughts*, or as a *generally-received opinion*, and what they assert as *the doctrine of the Catholick Church* delivered to them from the Apostles; and here it self betwixt what they *reputed* such from some judicial *inferences* of their own, and what they were more competent Judges of, in that pure Historical evidence which must have been obvious to them without any, or at least any *difficult, Illations*, and this with *Vincentius Lerinensis's* Rules; in all times,

times, all places, and all Ecclesiastical Societies that were founded by Apostles or Apostolical persons. For in the former I then endeavoured to shew their fallibility from that unaccurate way of Arguing which prevailed generally among them; and those unsecure principles on which they relied. Which though I then only touched, as willing to confine my discourse to the time allotted for it; yet possibly they might be of some use in your reading of the Fathers, inasmuch as that to some of them I believe you will find most of those errors which in many instances, by the Confession of all, prevailed in the first three Centuries, to be easily reducible. Other Rules were advisable for the discovery of these *Testimonial* from *Judicial* traditions, but because the mentioning of my own thoughts concerning them together with my reasons, would engage me in many and great Controversies which cannot possibly be dispatched in few words, and that I have already insensibly exceeded my first designed brevity, I forbear.

VII. AND now, concerning the second particular formerly propounded, namely the influence of secular learning in order to those mentioned designs of the *Study of Divinity*, I shall insist on the method

VII.

thod already observed in that. And though it were easie by an induction in all humane sciences whatsoever, to shew this serviceableness; yet because so large a task might possibly discourage you, as not being attainable in one life; and their usefulness is very different in its degrees, some being onely convenient, and some absolutely necessary; some necessary for your own satisfaction, and some for the information of others; some for more rare and casual, and some for your ordinary Auditories: and you will find their use in your observation of these, and may accordingly more or less engage your self in them as you shall find your self invited by your own *Genius*, or *Curiosity*; I shall therefore mainly meddle with such as are introductory and general, and are of use for the most necessary ends; your own satisfaction, and that of your ordinary Auditory. And first, for that which is rational, and rigorously called *School-divinity*, most of the terms wherein its Questions are expressed being *Philosophical*, the use of *Philosophy*, especially that of the *modern Peripateticks*, which in latter Ages has so universally prevailed in the *Schools*, is so obvious as that I cannot suspect you ignorant of it. But yet, I believe you may be desirous to
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be informed of the distinction of those parts which are necessary from those which are not; that so you may know at present where to fix your thoughts more closely in subserviency to your future Studies. For your satisfaction herein, I think (x) you may securely give over your reading it distinctly by way of *Course*, and apply yourself more immediately to the Study of *School-Divinity*. For the *School-men* allowing themselves that liberty of largely discussing *Philosophical Questions* on the *Summes* and *Sentences*; as you shall by this means want none of them that are *necessary*, so you will be disengaged from many of them that are purely *heterogeneous*. But because they do frequently use this liberty licentiously, therefore it will be convenient to determine more distinctly what parts are necessary, and to what ends. First therefore, for that *natural Divinity* which is supposed true antecedently to *Divine Revelation*, and which is therefore only intelligible by *reason*; it being commonly reduced to two main principles: *the Divine nature and existence, and the Soul's immortality; and the nature of its faculties and the manner of its operations*, in accomodation to which all the Divine Precepts and Auxiliaries are designed; the former

(x) This advice was addressed to a Graduate, who was therefore to have been presumed to have read over his Course already once. This is warned that others to whom it does not belong, may not imprudently apply it to themselves.

mer will be best advanced by *Physical* arguments drawn from the nature of the *celestial motions*, and the necessity of an universal ordinator of the *second causes* both to their own ends, in those that are inanimate, and at least to that of the Universe, in those that are not; &c. Which as they are evidently more *persuasive* and *sensible*, and of a more general accommodation to ordinary capacities, and such as we find principally made use of by St. Paul himself, not onely in his *popular discourses* Rom. i. 20. but even in his *disputes* with the *Philosophers*, Act. xvii. 27. 28. and xiv. 17. so I do really conceive them more strong than those *Metaphysical* ones, that have been lately again urged and improved with the general applause of our late *Philosophers*, by the famous *Des Cartes*. And there is one Question, which as I confess exceedingly intricate, and yet omitted by most that I have seen of our late ingenuous Authors that handled the argument, at least not considered with that accuracy it deserved; so I conceive it very necessary for the conviction not onely of *Atheists* (which yet the unhappiness of our Age has rendred not altogether unreasonable) but also of some subdivided Christians, those especially of the *Roman Com-*
munion,

munion, and that is the distinction of *true* from *counterfeit* miracles, which will require *natural Philosophy*. Wherein the notion of a true miracle, by the confession of all, requiring that it be above the power of *natural Agents*; for the determining of that it will be necessary to shew how far that does extend. And because it is yet farther agreed, that all sensible effects of created substances must depend on matter and motion; therefore this will require two things to be examined: *their utmost efficacy in general*; and then particularly *the utmost efficacy of those that are present at the production of the supposed effect that is to be tryed*; the knowledge of which I presume you are not ignorant to be the very design of natural Philosophy. Wherein notwithstanding you are not now to be confined to the *Peripatetick* Principles, but may more ingenuously examine others, and accept what you your self shall conceive most satisfactory. But the investigation of the particular Divine Attributes will be best performed by *Metaphysicks*, wherein all the terms requisite to this way of arguing are professedly handled: the *nature of Entity and Bonity* in general; the notion of those *Perfections*, which are called *simpliciter simplices*; and the examination

(y) *Metaph.* L. vi.
c. i. Text.
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mination of what are particularly such by their *compatibility* with others greater than themselves, and which are not reducible to any other Sciences, from whence it has even in (y) *Aristotle* himself the name of *Natural Divinity*. And from hence also depend all those terms whereby even *supernatural Revelations* are made reconciliable with *natural Reason*, and upon which most of those objections depend that are indeed material, and necessary to be answered. For the whole force of these relies on such Principles as are universally conclusive in all sorts of Entityes. For otherwise the confessed *Analogical* participation of the same perfections in *God* and the *Creatures* will be sufficient to invalidate all Inferences drawn to him from particular experiments in other *Creatures*, which are the uttermost that all other Sciences are able to reach. And to these ends you will find the General Part of *Metaphysics* very necessary; and the Particular, where it goes no further than the perfect explication of their Nature, and confines it self within its own most immaterial abstraction. And therefore you may observe this Part most taken notice of by *Protestants*, and you will find it most generally serviceable to the whole design of *School-Divinity*. But then

then for the other part that concerns *the nature of the Soul, and of its operations*; the supernatural assistances being proportioned to them, it will be necessary to know them for the understanding this proportion. And because some of these assistances are extended as well to the *nature* of their *Acts* as their *Morality*: and the moral manner of the operations is most answerable to the *nature* of the *Agent*, and accordingly best intelligible by its relation: Therefore it will be convenient to know them, first *Physically*, as they are handled in *Aristotle's* books *de Anima*; and there especially the rational and intellectual degree, and others no otherwise than as they conduce to the better understanding their present organical dependent way of operation, and that discourse *de Anima separata* which you will find adjoyned at the end by some Authors. And then *Morally*, in *Ethicks*, from whence you are directly to deduce all those obligations that are *purely moral*; and the necessity and design of those that are *positive* and *supernatural*, and generally all those universal Rules, on which depends the prudential practice of *Casuistical Divinity*. For *Controversie Logick* I mention nothing, because I believe there is little in it necessary to your purpose but what is borrowed

from *Metaphysicks*, or some few things concerning *Faith* and *Opinion* and *Demonstration*, which you will find sufficiently to your purpose discussed on the *Summes* and *Sentences*. And as it will be thus serviceable in general to know the main design of those Sciences, and their influence in Divinity, for discerning the necessity of particular Questions, how far they are reducible to it; so in particular you may consider, First, whether it was first raised from any Theological occasion, accordingly to the Rules formerly prescribed; or whether it be capable of being used as a Principle for the deciding any Theological Controversie? And if it be, then secondly, whether that Theological Controversie it self be of any moment? and then Thirdly, whether that Philosophical Principle be capable of any certain resolution, and especially in that sense that is requisite for this decision? But for the improvement of principles of this kind in proving the *immortality of the Soul* (not now to reflect upon the piously-designed attempts of several ingenious persons in this regard) for my part, how convincing soever they may prove in the event, I can discern no great necessity of having recourse unto them or relying on them. For though indeed the existence of
God

God cannot be proved by *Revelation*, it being so antecedent to it as that he that doubts of it cannot admit of *Revelation* to prove it by; yet is there not the same necessity here. For the Soul may really be immortal, though its immortality could not be made out from any natural appearances falling under our cognizance (daily experience furnishing us with instances of most certain truths which are yet incapable of being proved from such appearances) in which case we may yet be assured of it by *Revelation*. For our doubting concerning the proof of the Souls immortality by *reason*, does not upon any rational pretence oblige us to question the *existence of Revelations*; and supposing that the real immortality of our Souls is attested and revealed by God, our own antecedent ignorance of it upon natural accounts cannot ground the least suspicion of the Divine Infallibility concerning it. Nay it is, from our prime notions of such a being, most certain that infinite truths are evident to him which are not obvious to our grosser observations, and it cannot be disproved that this is one. Supposing therefore that God has revealed the immortality of our Souls; and that he is in this, as well as in other Revelations, veracious; and that he certainly

ly does, though we do not, know the truth even in this particular affair; it must needs follow that we must be obliged to believe it upon account of such Divine Revelation, though antecedently we could never have known it by natural discoveries. This I have onely observed by the way, to shew the *no-necessity* of insisting on such proofs, and to let Atheistical irreligious persons understand how little indeed Religion is concerned in their weakness. Yet I think, I might have added that *deserting* this way of proof, and insisting *onely* on Revelation in this case is not onely more *secure*, but in many regards more *convenient*, and more *agreeable* with the principles of Christianity, and better fitted for solving difficulties which are less intelligible on other Principles. But what I have to say to this purpose is both subject to be misunderstood and too tedious for my present design, and therefore I forbear.

VIII.

VIII. BUT then for that part of Divinity that is Textuary the knowledge of the *Tongues* and *Phrases*, will be gotten by reading ancient Authors in their own words upon other occasions; and for them your own experience will hereafter be your more satisfactory directory. But for understanding the Text of the *Old Testament*,

it will be also further requisite thoroughly to understand the *Doctrinals* of those times, and the *Traditions* of the *Jewish Church*. This you will find very necessary for the *New*, there being nothing pretended to be revealed in the *New*, but what was at least mystically prefigured in the *Old*; and there being many doctrines at that time when the New Testament was first published, that were generally believed by the *Jewish Church* which yet were not so clearly expressed in the *Old*. Which as they seem to be connived at by our *Saviour*, so they seem generally to have been received without any New Revelations by the *Primitive Christians*. And yet that way of presuming present Doctrines to have been original Traditions is certainly as fallible in some instances as true in others, and therefore ought to be accurately distinguished. The onely way for understanding such Texts as these will be to examine the credibility of doctrines that pretend to be originally *Jewish Traditions*. And for this you are not onely to trust the *Rabbins*, both for their notorious *fabulousness*, and their little *Antiquity*, and their plain imitations of the *Græcian Philosophers* even before our Saviour's time upon occasion of their acquaintance with them by the
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Macedonian conquests; whom yet together with *Philo* and *Josephus* I would recommend to you for the *Historical Relation* of those opinions and practices that afterwards prevailed, and are frequently alluded to in the *New-Testament*. Which I conceive so far onely creditable as we find their Notions so alluded to and confirmed by the attestation of those *Inspired Writers* who do so allude to them; or as they are ingredient in those *Schemes* whose other Particulars are expressly spoken to. For it is most probable that where *Propositions* are approved, that *approbation* is to be understood in accommodation to the sense of those who then maintained them. Which if they were; then all the *Principles* on which their assent to such Conclusions was grounded, and all the further *Inferences* which they were likely to deduce by vertue of their belief of such Principles, must also be supposed included in the same approbation. Especially where no *express* Caution is given against them, nor any *new Scheme* proposed. It is certain they who *then* lived would so understand it; and therefore the *Holy Ghost* must be presumed to mean it so if he suited himself to their capacities. But there are other means which will afford you more full

full and distinct discoveries of many things of which the new-mentioned Testimonies would leave you ignorant, I mean the Testimonies of the *Græcians* themselves. For it is the main design of the primitive *Christian Apologies* to shew that the *Græcians* preserved some Traditions entire from the division of *Babel*, or in after-Ages derived them from the *Jews*, which Testimonies of the *Græcians* are yet both more numerous and more ancient than those that are now extant of the *Jews* themselves. By this means as you shall discover much of that truth which was mystically involved in the *Old-Testament*, though otherwise certainly intended, where otherwise there is no clear mention of the *Immortality of the Soul*, of the *Resurrection of the Body*, or the *future Judgment*, which are the very foundations, not onely of *Christian*, but of all *rational, Religion*; as also the Original of many errors both among the latter *Jews* and *Christians*. For this therefore I conceive it convenient to read the ancientest *Greek Poets* together with their *Greek Scholiasts*, and that you do not look on them barely as *Idle Romances*, but as *grave Philosophers* and *Historians*; for such they were reputed not onely in their own times, but also by all their followers, as
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involving *Divine*, and *Natural*, and *Historical* notions of their *Gods* and *Heroes* under *mystical* and *Parabolical* expressions. Thus the name was used for *makers of Laws*, for *Establishers of Commonwealths*, for *Discipliners of youth* and *women*, as you may see proved from the Testimonies of *Homer* himself and others by the excellent *Heinsius* in his *Prolegom. ad Hesiod.* Hence they were after imitated by the *Oracles*, and accounted *Sacred*, and *Prophetical*, and inspired with a *Divine fury*, as were easie to prove if I had leisure. But yet because those things are related on the faith of much latter Authors, and are mingled with their own inventions, and are expressed in dark, and designedly-obscure, resemblances; therefore two things will be requisite to be inquired into: First, whence they originally proceeded? whereby will appear both how far they are credible, and what was after superadded by the *Græcian* affectation of vain glory; And Secondly, what was their distinct sense? For the former, I confess the ancient *Græcian Barbarism*, their late incorporations into civil Societies, their then it self being divided into *little Republicks*, which could not chuse but continually allarm them with perpetual Factions and

and mutual jealousies of one another, and leave little time for incouragement for Studies, and their late invention of Letters, or of any means for communicating Tradition to posterity, make me unwilling to advise you to trust them for any thing ancient that is Historical. And therefore I believe your best way were to examine with what other ancient learned Nations they had commerce, from whom they might probably derive their *Philosophical* or *Theological learning*; and particularly to enquire concerning such notable Persons as were acknowledged to have had some especial influence in their improvement? (Such were *Orpheus* for the *old*, and *Pherecydes Syrius* for the *latter Theogonyes*) Whether they were *Indigenæ* or *forreigners*? Whether they *travelled*, and to what Nations? And because the ambition of the *latter Greeks* has endeavoured to suppress those Testimonies that might seem to make them beholding to other Nations for what they gloried themselves to be the first inventors of; either by confounding *forreigners* of the same name with their own, and by that means arrogating the glory of their actions to themselves; or by deriving their Original from their Gods, and those such as were Historically

historically many, or uncertain, as they do with *Orpheus* when they make him the Son of *Apollo* and *Calliope*: It were well to collect out of creditable Authors what is mentioned concerning them, that so you may from other circumstances conjecture whence they did most probably derive their learning. And there are three Nations especially, who, by reason of their undeniable Antiquity, and their established government, and their estimation of Learning, and their encouragement and opportunities, and publick deputation of some orders of men for that end, might be very credible for the conveyance of the *Traditional Divinity*; and who, by reason of their familiarity with the *Jews*, might easily have corrected themselves where they had been mistaken: the *Caldeans*, the *Phœnicians* and the *Ægyptians*. Where of the two latter must needs have been known to them as anciently as their ancientest inventions: the *Phœnicians* by occasion of their notorious trafficking at Sea; and the *Ægyptians*, as appears both by the affinity of their *Tongues* and *Letters*, and from the *Græcian Apis*, whether the *Sicyonian* or *Argive*, supposed after his death to have been Canonized in *Ægypt*, and from the stories of *Ægyptus* and

and *Danaus* in *Ægypt*, of *Tithonus* and *Memnon* and *Phaëthon* in *Æthiopia*, mentioned by the most ancient *Græcian Mythologists*, and from the testimonies of very many of themselves, if I had leasure to produce them; And especially in that most of their *Gods* and *rites* and *mysteries* were thence borrowed, as is clear, besides others, from that full confession of (z) *Di-odorius Siculus* related also by (a) *Eusebius*. But that all of them were frequented by the latter Philosophers is abundantly proved by the *Primitive Christian Apologists*. And therefore it will also concern you to be acquainted with the opinions of the *Philosophers*, those of them especially that are *traditional*, and who are known themselves to have travelled to these Countries. As for the latter subdivisions, they seem generally to have been built on the private wits of particular factious persons. Concerning whom, especially the *Stoicks*, what my thoughts are you may easily discern from my *Prolegomena* to my dear Tutor's Book *de Obstinatione*: "That if
 "their *Rational discourses* be considered
 "as conversant about such instances as are
 "incapable of *solid demonstrations* from
 "purely natural principles, such as the *Platonic*
 "notions of the *Trinity* and the *Hierarchyes*

(z) Biblio-
 thec. L. i.
 p. 86. Ed.
 Græco-
 Lat.
 (a) Præp.
 Eu. L. x. c.
 8.

"rarchyes of good or evil Demons, and the
 "state of the Soul after death, and the re-
 "wards and punishments of the other World;
 "these will further admit of a twofold
 "consideration, either as to that use and Au-
 "thority that may be grounded on their
 "Reasons, or as to that purely-Historical
 "use which may be made of their Opini-
 "ons. If in the former regard, that can-
 "not be acknowledged very considerable,
 "both because the cases are supposed such
 "as are uncapable of any solid proof of
 "that kind; and the reasons they pro-
 "duce are therefore at the best onely con-
 "jectural, and frequently Captions; and
 "they are unnecessary for us Christians,
 "who have securer arguments from Divine
 "Revelation; and for affairs of this na-
 "ture their Antiquity gives them no spe-
 "cial advantage over us; and they are
 "more clearly and closely managed by
 "latter Authors. But if they be confi-
 "dered in the second regard, as to that
 "purely Historical use which may be made
 "of their Opinions, how weak soever
 "their reasons are, for explaining those
 "passages of Scripture, which are expres-
 "sed in their language, and allude to their
 "sense, whether as approved or rejected;
 "then a much greater value is to be put
 "on

“on them than they could possibly deserve
“on their own account. For thus howso-
“ever *conjectural* the proof of such Propo-
“sitions might have been supposed for-
“merly, yet it might merit a confident
“assent as grounded on the *surer word of*
“*Prophecie*; nay though they be *rejected*
“in the Scripture as *false*, yet so it self
“they may help us to understand those
“very Scriptures that were supposed to
“condemn them. For the *terms* being
“supposed *Philosophical*, the Philosophers
“themselves must needs be presumed fit-
“test to explain their own sense of them
“(which is most likely to be the sense in-
“tended by the Holy Ghost) and by un-
“derstanding the terms we come to un-
“derstand the Propositions resulting from
“them, so condemn’d; which being ap-
“prehended will help us further to dis-
“cover what is necessary for bringing such
“a discourse home to the purpose, which
“must needs be very advantageous for
“discovering the design of the Holy Ghost
“in it, as that is also for judging of *con-*
“*sequential modes of expression*, of which
“kind are many *provisional definitions* of
“the Church, and *doctrines* of the School-
“men. But then supposing the *Rational Dis-*
“*courses* of the *Philosophers* conversant
N “about

"about affairs within their own reach,
 "whereof they might be presumed com-
 "petent judges, they may again be two
 "wayes considered : either as to their *in-*
 "*trinsic* *conclusiveness*, or as to the *actual*
 "*reputation* they had gained among the
 "Jews, and those other Nations among
 "whom they were dispersed, for whose
 "use the Scriptures were primarily design-
 "ed, and to whose defects they may there-
 "fore be presumed to have been origi-
 "nally accommodated. In the *former* re-
 "gard their discourses will have so much
 "and no more credibility than what a
 "*particular examination* of their solidity
 "will afford to a person *competent* to judge
 "of it; or than the *same* of their *skill* and
 "*integrity* in affairs of this nature, might
 "have been conceived sufficient to per-
 "swade to such as were unskilful them-
 "selves, and so exposed to a necessity of
 "relying on their bare Authority. But
 "in the *latter*, their Authority may be much
 "greater as far as it may be thought to have
 "been further confirmed and approved by
 "the *Holy Ghost* himself. For the *Holy*
 "*Ghost* undertaking in an *extraordinary*
 "*way* to supply the defect of *ordinary*
 "*means* in the discovery of such *truths* or
 "*falsehoods* as might prove *necessary* or per-
 "nicious

" *nicious* in order to the salvation of man-
 " kind; it is to be presumed that wherein
 " he did not offer a correction, there he
 " presumed the use of ordinary means suf-
 " ficient. And then the onely ordinary
 " means of discovering their *present duty*
 " and their *future interests* (especially for
 " the *vulgar* for whose use *Revelations* were
 " principally calculated) being natural rea-
 " son as managed by its ablest *Professors*,
 " the *Philosophers*, they having no other
 " light antecedently to *Revelation*; it will
 " further follow, that nothing taught una-
 " nimously by such *Philosophers*, if uncor-
 " rected by the Holy Ghost, was by the
 " Holy Ghost himself thought dangerous
 " to the salvation of persons obliged, in
 " prudence, to rely on such an Authority;
 " nay that all things so unanimously agreed
 " on, in matters necessary to be resolved
 " in order to salvation, if the Holy Ghost
 " did not undertake a new resolution, were
 " supposed by him to have been already
 " resolved rightly by the *Philosophers*
 " themselves, which no less than *Divine*
 " *approbation* of such discourses must needs
 " add more than a bare *Humane Authority*
 " to them. This is the sum of what I have
 " more largely discoursed and proved in the
 " forementioned place, which you may per-

ceive principally to concern such Philosophers as are professedly *moral*. Who as they are also generally applauded by *Scholars* for the generosity of their temper and Principles, and their agreeableness to *Christianity*; so they are not indeed guilty of that *unpracticableness* wherewith they are charged by some less considerative persons. It is true indeed that they thought the *Soul* alone to be the *essential man*, and the *body* the *Organ* and *prison* of it, and indeed *præternatural* to it; upon which account they made its *imprisonment* here a *consequence*, if not a *punishment*, of its *degeneracy*, and its *restitution* to its *primitive prosperity* to consist in its *complete purgation* from all *corporeal faculencies*. But this is not so to be understood as if they had thought the soul incorporated (upon what account soever) to be as free from being affected with corporeal impressions, as the *Musician* is from those of his *instrument*, or the *Prisoner* of the place of his *Captivity*; or had accordingly perswaded the Soul to her duty by a naked proposal of its reasonableness without any prudential prescriptions for making her capable of reason. For it is plain that they themselves conceived the Soul to be more than locally
 united

united to the body by virtue of the *Nephefs* as the *Jews*; or *ψυχή* (in opposition to *νῆς* or *λόγος* or *πνεῦμα*) as the *Platonists* and *Primitive Christians*, and it may be *St. Paul* himself; or the *εἰδωλον* as the *Chaldee Oracles*, or the *umbra*, as *Virgil*, calls it; which being thought of a middle nature betwixt *material* and *spiritual* beings, and participating of the qualities of each, was thought to bind the Soul inseparably to the body, and to subject it to a *sympathy* in corporeal passions. Thence that *forgetfulness* of all its old notions, the *πτερορρύσις* or *flagging of her wings* where-with she could formerly freely mount at her pleasure, the *ὕλική ἀλογία*, the *unreasonableness of matter*, the *drunkenness with the cup of Lethe* represented by *Cebes*, which made their so frequent exhortations to be *sober* and *vigilant*, imitated also by the *Apostle* himself so very necessary. And in compliance hereunto it was that they held that the Truth it self was *undiscoverable* and *unintelligible* by *impure persons*, and accordingly they were as solicitous in concealing the *secrets* of their *Philosophy* from the *prophane vulgar* as the *Pagan Priests* were in discovering their *Idols* to *uninitiated persons*; and as the revealers of the *mysteries* of the Gods were punished

with death, so *Hipparchus* the *Pythagorean* had a monument erected for him by those of his own profession, signifying his death in a moral sense for divulging their *Acromaticks*. So that, though they held not the body to be any *part* of the *man*, yet they held so near a connexion with it as was conceived sufficient to render it incapable of pure and naked reason (which would indeed have proved unpracticable to such persons) and were therefore as well *obliged* by their *principles*, as they did *observe it* in their *practice*, to accommodate their persuasions to the *opportunities* and *abilities* of the *persons* concerned, which being considered must needs make them practicable. All this might have been shewn and proved at large if it had now been seasonable. Nor is this practice proceeding on the *principles* of the *Philosophers*, repugnant to the *formal* and *fundamentally-virtuous* motives from whence onely actions are denominated *supernaturally-good* in the sense of *Christianity*: such as *Humility*, and a *sense of our own weakness*, and a *perpetual actual dependence on the Divine favour*, and a *pure and primary intention of his glory*, and *no satisfactory reflections on our own condition here*; but a *resolute preparation to endure anxieties of mind*,

mind, and deprivations of the Divine comfortable presence, and of the peace of our own Conscience, and solicitous apprehensions concerning our eternal welfare, and frequent occasions of disquietude in the rational Soul, as well as in those outward goods of the body or of Fortune. For it might have been easily shewn how that all these things as far as they are truly subservient to the designs of Christianity are admitted and applauded by the Philosophers themselves, and that which is indeed disapproved by them is not approved by our Christian Revelations. That humility, and a sense of our own weakness, and a perpetual dependence on the Divine favour, must needs have been owned by the Philosophers, appears from what I have said to evince their acknowledgment of the necessity of the Divine assistance in all good performances, in my Proleg. Sect. LV. LVI. LVII. LVIII. LIX. to which I shall add nothing more at present. And if doing good actions for the glory of God, be First, to do them out of a sense of our duty of obedience to his Commands, and a subjection to his Providence (however notified to us, whether by the light of Nature and Conscience, or by positive Revelations, can make no difference, if the light of Nature and Conscience

be owned for the *voice of God*) and Secondly, to *testifie* by them our *honourable sense* of the *wisdom* and *goodness* of *God* in his *Providences* even where they seem to carnal sensual judgments most *absurd* and *rigorous*; and Thirdly not onely to entertain and manifest this *honourable opinion* in our *selves*, but also to endeavour by such our *Actions* to propagate the like *honourable opinions* to *others*; and Fourthly, to renounce all vain glory of our *own*, whether as it signifies a *complacency* in *other mens opinions*; or an *ascribing* to *our selves* those actions which had been indeed performed by the *Divine assistance*: If, I say these things be meant by *acting for the glory of God*; then these *Philosophers*, how rarely soever they mention the *word*, most certainly have owned the *thing*, concerning which alone learned and candid persons would be solicitous. And it may be they who would make more necessary would find it more difficult to *prove* than to *assert*. So also for our *unsatisfiedness* with our *condition* here; if thereby be understood a *murmuring* and *repining* at the condition allotted us by *Providence*, however *ungrateful* it may seem to *flesh and blood*; that is so far from being *commendable* in the repute of *Christianity* as that

it is indeed a very great *Rebellion* and *Perverseness* against the *Divine dominion*. But if by our *unsatisfiedness* here that alone be meant (which onely can be meant the former sense being excluded) an *opinion* of the *unsufficiency* of *sublunary fruitions* for the *satisfaction* of our more noble and *capacious Souls*; the way of bringing men to such an opinion seems to be the *principal*, if not the *adequate*, design of this *Moral Philosophy* I am now discoursing of. The greatest *seeming Paradox* is how to explain how *Philosophy* does dispose persons for enduring the *deprivation* of those good things of the mind which have an *intrinsic* moral goodness, such as *anxieties of mind*, a *senselessness* and *dulness* in the performance of *duties*, and the other instances already mentioned. And the difficulty here seems the more considerable because the two fundamental principles of these persons in this affair, seem, if not utterly false, yet, very *unsecure*: First, that *God* never exercises good men with the loss of any thing that is really good, and that such are all, and onely, the goods of the mind, which is the onely seat of happiness. For by this means persons are taught not to expect evils of this kind, which must needs both render them more *secure* and *unprovided*

vided for their reception, and the unexpectedness of such evils would also aggravate their vexatiousness. And Secondly, that it is in the power of good men to avoid even all surprisals to any thing indecent that might deservedly procure by way of punishment any intervals of Divine displeasure, wherein all their disappointment must tend to their further disquietment. Besides that by the former principle, God never inflicting spiritual evils on arbitrary accounts, but in case of demerit; and this demerit, by the latter, never agreeing to a good man (seeing its very supposition does ipso facto make him cease to be such) good men will not seem obliged to expect it, and therefore not to be provided for it. But notwithstanding all this, I conceive it certain First, that understanding all these things concerning him whom the Philosophers call a wiseman, and we Christians a perfect man (though they, as well as we, did question the actual existence of such a person, as I have already shewn in my aforesaid Prolegom. Sect. LXII.) yet I say supposing such a person, all that they say on this subject would be true concerning him; he would never be obnoxious to disturbances of this kind, as never deserving them, and therefore would need no defensatives against

against them. But then Secondly, for those other ordinary persons who do most frequently occur in ordinary practice, I do confess that to apply these Principles to them would indeed be subject to the mentioned inconveniencies; but I must withal profess that I think it never was their design to make such an application; and therefore they must needs have been far from diverting others from such *expectations*, or from *providing* against them. For these weaker persons therefore it is plain First, that they did acknowledge such not to act *rationally*, and therefore unlikely to be moved by *rational arguments*; so that their discourses on this account could not have been unpracticable as if they had onely *shewn* them their *duty*, but not *considered* their *abilities* for *practising* it. And Secondly, that in persons acting so *irrationally*, passions were not so *avoydable*, nor their *irregularity* easily separable from *themselves*, nor their *demerit* from their *irregularity*, nor consequently that those *dissatisfactions* and *punishments* necessarily-consequent to such *demerit* so *hardly separable* from such passions (such as are most of those mentioned) could be easily avoided. For *First* they acknowledged a *προνόμιον* resulting necessarily from
the

the *mere mechanical* impressions of exterior objects, in the *inferior Soul*; and *Secondly*, a *Sympathetical* influence of the *inferiour* on the *superiour Soul*, upon account of the præoccupation of *sense* and *sensitive Judgments* and *performances* during the *minority* of *reason*, which, according to their principles, might by virtue of the former impression, incline the judgment it self to a *συναισθησις* or *συνκατάθεσις* to the first *φαντασία* or *δόγμα*, that is, to believe the *things* really correspondent to their *appearances*, to be such as they *seem*, which must needs infer a parity of resentment in the rational, which had before possessed the sensitive appetite. And thus much they do not deny concerning their *wiseman* himself, of the *second order*, such as was conceived *existent* in *this life*. But further *Thirdly*, in weaker *inferiour* persons they thought this *sympathy* so *naturally-consequent* to those exterior impressions as that it could not be prevented by *particular ordinary reflections*, but by *long exercises*, and *solemnly premeditated resolutions*. So that to *sensualists* or *weakly-religious* persons they both allowed reasons to expect such *disturbances of mind*, and the same latitude of *providing* against them as could have been advised by any

any other *prudence* whatsoever. For though indeed they might say that God would not permit any *real evil* to befall *Religious persons*, yet they never undertook (nay they warned the contrary) that no *apparent evil* should do so too; or that *imperfectly vertuous persons* should always value things according to their *real worth*, and not be *seduced* sometimes to mistake their *appearances* for *realities*; or that doing so, they, as well as others, would not prove lyable to dissatisfactions of mind, was never intended to be affirmed by them. And it might have been shewn how most of the disturbances now mentioned are imputable to the mistakes of *weak understandings*, and either are no *realities* at all, or at least, not really *such as they are conceived to be*. Thus those *anxieties of mind*, and *dulness* and *distractiō in the performance of spiritual duties*, which are usually represented as so discouraging to *piously designing persons*, are no more originally than a meer revolution of their *humours* and *complexions*, and mistakes adequately occasioned by the *indisposition* of the *recipient*, not by any *malignity* of the *things* themselves. For indeed what reason is there to conclude their condition bad because their complexion is clouded with

with *melancholy*, a thing as little in their power, and as obnoxious to vicissitudes, as the vainest of those exterior fruitions so solemnly renounced by all pious persons? And what else but complexion can be the reason why they are within a while (without any accession of new *guilt*) disquieted with *jealousies* and *scrupulosities* concerning that which not long before in a mature process of judging they had pronounced perfectly innocent; and recover periodically, when the cloud is over, without any further *rational conviction*? Yet this is that which melancholy persons miscall the *fruition* or *desertion* of the *Divine internal visitations*. For if it were a real consciousness of *demerit* that were the reason of such an alteration of judgment concerning their own condition: either the demerits must be supposed *frailties* and *inadvertencies*, and those are known insufficient to put us out of a state of grace; or they are *great* and *habitual*, and such cannot agree to persons supposed *Pious*, who onely, according to the principles of these Philosophers themselves, are intitled to *solid joy* and *comfort*. And the same *untowardness of complexion* seems to be the principal, if not the onely, cause of that *unquietness of Conscience* of which such persons

sons do complain; for if the guilt were *rationaly* grounded, they could not be the persons we are supposing them. So also for *solicitousness concerning perseverance*; it is certain that by the promises of *Christianity*, he that does improve his present grace shall not be left destitute in any future exigencies, but shall either have his abilities enlarged, or his temptations proportioned to his present abilities. Which he that believes (as he must who professes to believe Christianity) can have no *reason* for *solicitousness*, and a *solicitousness without reason* can be imputed to nothing but *complexion*. So that the most likely means of prevailing on such persons practicable in pursuance of their Principles, are, both to *perswade* the persons that their present actings are *unreasonable* and *erroneous*, and to remove such prejudices as may *immediately* be removed upon *conviction*, and to *comply* with such as cannot till in process of time they may be made more capable of *better impressions*, and in the mean time to prescribe such *Rules* and *exercises* as may at once make their present condition *most tolerable*, and put them in a state of *most probable proficiency* for the *future*. The only thing therefore that may be complained of in this *moral Philosophy*

sophy is, that it wants those advantageous arguments for comforting persons which are afforded by Christianity. Which will be no reason of neglecting, but improving, it by such auxiliary superadditions. And it may be that want of complacency which is complained of, may upon thorough consideration be found to be, not such as may so minister comfort, for the present, as that it may withal tend to the conviction of his error, but such as might nourish and confirm it, and detain the person perpetually in so imperfect a condition, an inconvenience to which Novices in a Religious life are too frequently obnoxious. For certainly a state of Religion prudently managed would be obnoxious to fewer disturbances of the rationally superior soul than now we find it, if indeed to any at all. And lastly it might have been said, according to the sense of the Mystical Divines, as well as the Stoicks, that these visitations, which are so eagerly aimed at by beginners in devotion, are merely indifferent and no real rational excellencies, neither as making the persons enjoying them better nor more honourable, nor as arguing them more acceptable to God, both because of the difficulty of distinguishing Divine consolations from Diabolical illusions, and because they dare

dare not say that *true consolations* themselves are distributed in proportion to their *personal excellencies*, but many times greater to the *weaker*, who need them more for their *encouragement*, and *lesser* and *fewer* to *more excellent persons*. So that still the doctrine of these Philosophers may hold, that good men are not arbitrarily exercised with the loss of any thing *truly excellent*. Nor are the remedies of these Philosophers *onely* so *stupefactive* as they are by some conceived, as if they were onely addressed against the *pungency*, but did not *eradicate* the *malignity* of the *distemper*, the same way as a *natural bold complexion*, nay sometimes *distemper of the brain*, does free from the *sense of evil at present*, which notwithstanding on *sober thoughts* will prove as *afflictive* as ever in this life, besides the more severe consequential inconveniences. For it was their profest doctrine that *vertue* was the onely *solid security of happiness*, which must needs have obliged them not to accept of any other *indolency* but what must arise or be conformable thereunto, which no prudent considerate person will deny to be not onely a *solid cure of present maladies*, but also a *secure prevention of future miscariages*. And it is really

a mistake of the *true sense* and *design* of these *excellent persons* to think that they made their present satisfaction so adequately the end of their *Philosophical performances*, as that they should make no *Conscience* of committing those *vices* which were less liable to *present molestations*, or of acquiring those *virtues* which were either *contrary* or not *contributive* to *present happiness*, and that *solid purity* was hardly intended by them, they being more solicitous for *sensual* than *spiritual purity*; for *purity* in *exterior appearance*, than in the *intention*. For it is plain that happiness was by them thought *necessarily consequent* to *virtue*, and *misery* to *vice* under their very formal notions. Which, whatever *sensualists* might think, could not leave them any ground of such a *distinction* of any *virtues* that were at *present afflictive*, or *vices* that might advance any *present real satisfaction*; nay which must have obliged them to a *prosecution* of *all virtue*, and a *detestation* of *all vice*, without any exception. And then the advantages they proposed to themselves being onely grounded on the *intrinsic nature* of the *duties* themselves, and not being thought the least promoted by other mens *opinions*; must needs have made such

such duties desirable independently on *common fame*. Besides that they did expressly *decry*, and teach men to *despise*, other mens opinions, than which nothing can be thought more effectual for the eradication of all *vain glory* and *hypocrisie* and *conceitedness*, of which uncandid censurers *ancient* as well as *modern* have been so forward to condemn them. I will not undertake to justify their *persons* in these particulars; but I think I may very justly except against this way of proceeding to censure their *principles* from their *practices*, both because affairs of this nature concerning their *secret intentions* are impossible to be known by men who cannot discern *their hearts*, and in such cases *common humanity* as well as *charity* obliges to believe the *best*; and because there were some of them so *wary* as that they never appeared guilty of the least *affectation* as far as *humane observation* could discover them, nay gave evidences of the contrary (it had been easie to have produced instances if I had not been afraid of being too tediously digressive) and if the uttermost for which any shew of proof can be pretended were granted, that they had been *vain glorious* and been so *universally*; yet what is that to discredit the goodness

of their *principles*, (for the defence of which alone I am concerned) the best professions of the World being apt in their own case to think themselves hardly and unkindly used, if their *principles* should be condemned for their *unconformable practices*? And I have already shewn that such *practices*, if they had *been*, must needs have been *unconformable*. Thus much may suffice at present for vindicating the *rational use* of these *antient Morallists*. For as for that *pedantick use* which some less prudent persons seem mainly to design in reading them, that they may upon occasion produce them as Patrons of sentences in themselves so intrinsically rational as that they need no *Patronage*, I think it needless to warn considerative persons of its insignificance, of which the generality of *Scholars* are by this time sufficiently convinced.

IX. IX. BUT then for the discovery of those *mystical senses* which were designedly thus involved by the *Poets* and *Philosophers*, and withal for unridling their *publick Idolatries*, the ground of these intricacies being that *language of the Gods* mentioned by *Homer*, and instanced in many particulars by *Clemens Alexandrinus* Strom. IV. the *best* means, where there be any *regular* ones *possible*, will be to examine what these were

were both among *themselves*, and other *Nations* from whom they received them. And these, according to the two ways whereby the *Gods* were thought to have revealed themselves to *men*: either by visible representation of *things* whose natures had some *Analogy* with what they intended, or more *directly* and *familiarly* by way of *voice*; may seem also to have been twofold. For the former, you may, I believe, get much advantage from that otherwise reputed *late* and *unprofitable* as well as *superstitious*, learning of the *Græcian Oneirocriticks*, which as they were evidently thought *Divine*, and the main instance of that sort of *Revelation* among all ancient *Nations*; so they had incomparably greater advantages for their conveyance to *Posterity* than any other kind of learning. And the *Græcians* being confessedly none of its first *Authors*, but the *Asiatick Telmissij* (whether those of *Caria* or of the city *Telmissus* in *Licia*) as (a) *Tatianus* and (b) *Clemens* relate, I suppose on *Greek* testimonies, it seems evident that they derived it *Easterly*, And for the *Lycian Telmissus*, it being, according to *Suidas*, founded by *Antenor's* *Posterity*; it is impossible that they should be its first *Inventors*, seeing that from

(a) Orat.
in Græc.
(b) Strom
i. p. 224.

Homer it appears that it was practised by the *Græcians* themselves before that. And for the other, most of those *Asian* colonies being acknowledged to have proceeded *Easternly* (for most, if not all the *Græcian* colonies, that were there, were planted there after the destruction of *Troy*) may probably give much light for discovering the secrets of the *Eastern learning*, and of those Nations especially that were anciently famous for it, the *Chaldeans*, and the *Phœnicians*, from whom in all probability they derived most of their *Traditions*. And another advantage of this, above all other, sorts of *mystical learning* is, that, the explication of others was either reserved with the *Priests* themselves, or afterwards communicated to some few *initiated persons* after very severe and rigorous tryals of their secrecy, as you may see in *Lucas Holstenius's* Notes upon *Porphyrus de vitâ Pythagoræ*. And it is probable very few would undergo such tryals, which might therefore make them be more obnoxious to *corruption* or *forgetfulness*, which I suspect to be the true reason of those corruptions among the *Græcians* themselves, till they were again repaired by the *Philosophers* by a new intelligence with those Nations from whom they had originally derived

derived them. But the ordinary practice and profession of this made its explication also not at all subject to those inconveniencies. So also you will, I believe, get much assistance from the *Ægyptian Hieroglyphicks* (though that also be thought by many an unprofitable learning) for understanding the *rediculous* (*) *Statues* of their *Gods*, and their *Sacrifices*, and *Vivaria* of *sacred animals*, and their *mystical ceremonies* which afterwards even they themselves that were initiated knew not, and many of the *Pythagorean Symbols*, and the *mystical Philosophy*. For that this was a sacred manner of expressing themselves, besides many others,

(*) So *cellus*: Οὐ φαῦλα αἰνίσματα ἐπὶ τὴν ἰδεῶν αἰδέων, καὶ ἔχ' (ὡς δὲ οὐκ οἶσιν οἱ πολλοὶ) ζῶν ἐρημέειαν τιμας (ἢ) τὰ τοιαῦτα διδάσκωσιν. *ap. Orig. L. III. p. 121.*

(c) *Origen* expressly affirms; and that *Circumcision* was necessary for initiating them that were desirous to learn it is very probable. Upon which account *Pythagoras* may be thought to have endured that rite, according to (d) *Clemens Alexandrinus*; for he could not le-

(c) in *Rom. c. II. & cont. Cels. L. I.* *Porphyrus* calls the *Ægyptians*, λογιστάτας πάντων, οἱ τοσούτον ἀπείχον τῆ φονδῆν τὴν τοιπῶν ζῶν, ὥστε τὰς τέτων εἰκόνας μιμήματα τῶν θεῶν ἐποιεῖτο. *de Abst. L. II. Sect. 26.* Though afterwards he expresses himself more doubtfully, εἴτε ὄντως θεὸς ἢ γὰρ μῦθος, εἴτε ὁξεπίτηδες τὰ τῶν θεῶν εἰδη σοφώσωσιν, καὶ ὀρθοφωσώσιν, καὶ τῶν ἄλλων ποιῶντες ὅπως ὁ αὐτῶν εἶς ἴσῃ καὶ τῶν ἀνθρώπων ἀπέχοντο, εἴτε καὶ δι' ἄλλας αἰτίας μυστικώτερας. *L. III. Sect. 16.*

(d) *Strom I. p. 221.*

gally have retired to his *Gentile* course of life, if he had been Circumcised by the *Jews*, it being onely administred by them to

(e) Ep. 6.
ad Iren.

(f) Achar-
nes.

(g) Euterpe
c. 36. 104.

(h) L. I.
cont. Ap-
pion.

their *Profelytes of Justice*, whose *recidiva-
tion* was counted as piacular as that of
the *natural Jews* themselves. And
probably that opinion of many men-
tioned by (e) St. *Ambrose*, making him a
natural Jew, contrary to the general con-
sent of others who make him a *Tyrreni-
an*, or of *Asia*, might hence have had its
original, whereas it is evident not onely
from the former testimony of *Origen*, but
also from (f) *Aristophanes* and (g) *Hero-
dotus*, which latter place is also quoted by
(h) *Josephus*, nay from the very instance
of *Appian* himself, that notorious and bit-
ter enemy to the *Jews*, who is yet repor-
ted by the same *Josephus* to have dyed of
it, that Circumcision was afterwards de-
rived to many other Nations, and parti-
cularly to the *Ægyptians* from whom *Cel-
sus* thinks the *Jews* to have borrowed it
apud Orig. L. i. Which, by the way, be-
ing appropriated in the Scriptures to the
Jews, so as that the *uncircumcised* and the
Gentiles are used *synonymously*; yet being
also before the travels of the *Philosophers*,
borrowed by other Nations; will give a
strong suspicion of their conveying their
doctrines together with their *ceremony of
initiation*. This observation may indeed
confirm the vulgar opinion concerning the
Phenicians,

Phenicians, both because it hence appears that they did not use *Circumcision* anciently, nay seem to have abhorred it, which made themselves abhorred by the *Jews*, and therefore their receiving it afterwards seems to argue them better affected to the *Jews*, from whom upon that account it seems probable that they received it. Besides, their good affection to the *Jews* appears from the very friendly league of *David* and *Solomon* with *Hiram*, that I may not mention the marriage of *Ahab* with *Jezabel* the daughter of *Ithobalus*, and that uncircumcision is never, that I remember, objected to them in *Scripture* after the time of *Saul*. So that, together with that, it is not improbable that they might receive other things to which they were less averse, especially if any credit may be given to the pretended *Sanhoniathon*. But for the *Ægyptians* and *Æthiopians*, I do not think it so easily proved that they received their *Circumcision* from the *Jews*. For First, I know no ground of believing it an innovation among them, the *Scripture* it self never upbraids them with *uncircumcision*. And Secondly, the *Circumcision* it self was differently practised among them from the custome of the *Jews*. It was not as with the *Jews* administred the
eighth

See the
 Discourse
 at the end.

eight day, nor as with the *Arabians* in imitation of *Ismael* the *thirteenth year*, but to persons *fully adult* (such as was *Appion* when he died of it) nor to all persons of their nation or superstition, but onely to some eminently qualified persons that were fit to be initiated in their *mysteries*; not onely to *men*, nor indeed to any but such as I have already mentioned, but also to *women*, and that rather for a *natural cause* proper to the women of those Countries, as *Physicians* conceive, than any matter of *Religion*, whatever is pretended at present to the contrary (for I look on the fable of *Maqueda* their pretended Queen of *Sheba's* institution of it related by *Zaga Zabo* in *Damianus a Goes* as not worthy to be taken notice of) So that at least in regard of them this argument for their deriving other things from the *Jews* together with their *Circumcision* will not hold. Nor do I think the customes of the modern *Æthiopick Abyssens*, though they may indeed argue a *Judaizing* disposition in their first converters to *Christianity*, sufficient to argue any communication of theirs with the *Jews* in the time of their *Paganism*, which is the onely thing I am at present discoursing of. For the other way of expressing the mind of their Gods

to them *articulately* by *voice* as some of them seem to have been feigned purposely for their obscurity: so I believe you will find very many of them significant in other Tongues. And for this purpose I conceive it convenient that you were acquainted with the *Theory* of the ancient *Magick*, For, besides that the *ancient Philosophers* did by all means aim at the *nearest* and *most familiar* conversation with their Gods; and that the name was not then, as it was after, counted *infamous*; and even after it was, they are strongly suspicious of their too good affections to it from the strange stories of *Apollonius Tyanicus*, *Porphyry*, and *Jamblichus*, and those *deceivers* they so much speak of; many of the primitive hereticks, who exactly insisted on their footsteps as their *Patriarchs*, as *Tertullian* calls them, did plainly practice it, as *Simon* and *Menander*, and *Marcus*, and *Basilides*, and most of their names of their *Æones*, and some of their *sacredrites* mentioned in *Irenæus*, are merely *Magical*. And as the *true Religion* was by degrees perverted into *Idolatry*, so *Magick* in the bad sense seems to have been nothing but a further degeneration of *ancient Idolatry*. Onely the notion is clearer here than among the *Græcians*, that they being

ing applyed onely to such whom they thought *properly Gods*: the several virtues of him that is *supreme*, or the influence of the *Stars*, or the *president Demons* (not to the *inanimated elements of nature*) or *canonized Heroes*; most of them are *exotical* (which is the reason of their strangeness in the *Greek*) nay in *Oriental Tongues* which have an affinity with the *Ebrem*, and may therefore the more probably give light to the *Idolatri* of those Nations that are alluded to in the *Old Testament*. Besides these *Oriental* people were especially inquisitive in all Religions, for the names of their *most powerful Gods*, and so sometimes of the *true* as well as *false*. Thus I am apt to suspect those imitations of the *Tetragrammaton* to have been derived to the *Occidentals*. Thus the name *Jovis* among the *Romans*, which from *Suidas* and *Ennius* and *Lucius Ampelius*, and most ancient Authors, appears to have been the *Nominative case*, whence they derived their *Vejoves* and *Dejoves*; and, which brings it yet closer to my purpose as I remember, *Varro* in *St. Augustine*, makes him worshiped by the *Jews*. So 'Iω and 'Iαω 'Iεω and 'Iωβι, which you may see instanced and excellently discoursed of by Mr. *Nicholas Fuller* in *Miscel. Sacr. L. ii. c. 6.* and

vid. *Selden.*
de *Diis* syr.
Synt. II.
Cap. I.

and iv. c. 13. 14. (which Author I shall recommend to your reading on vacant occasions) and the God 'Iaō is by (i) *Di-* (i) *Bibliothec. L. I. Part. 2.*
odorus Siculus also said to have given the Law to *Moses*. And that these names were divulged by the *Magicians*, besides the words of *Origen* μετ' Ἀρχῶν (produced out of a Greek MS. by the forementioned (k) Mr. *Fuller*, though now not ex- (k) L. IV. c. 13.
 tant, that I know of, nor by what appears after the diligent search of *Petrus* (l) *Daniel Huetius* the Author of the late collecti- (l) *Origenian.*
 on of *Origen's* Greek Commentaries, nor any thing, as I remember, answering it in the Latin Translation of *Ruffinus*, who yet is not famed for rendring the Greek exactly, nor does himself pretend to it) confirming my conjecture; will be reasonable to believe: whether we consider that there is no plausible Author pretended for it, none of the *Philosophers*; or those wicked uses it was put to in the rites of *Bacchus* and *Apollo*; or that commendation given it by the *Devil* himself in the Oracle of *Apollo Clarius*, wherein he confesses, (m)

(m) apud
Macrob.
 Sat. L. I. c.
 18.

——— ἑατὸν δὲν ἔμμεν' 'Iaō,

sure for some such mischievous purpose.
 So also the God of *Abraham Isaac* and
Jacob

(n) cont.
 cels. L.I.&
 L. iv. p.
 183. 184.
 L.v.p.262.
 (o)ib. L.I.
 (p) A&.
 xix. 13.

(q) De My-
 ster.

Jacob is mentioned by (n) *Origen* as invoked by *Magicians*, nay and the name of *Jesus* himself, not onely in him, (o) but also by the Sons of *Sceva* in the *Acts*. (p) To which I might add that security of conveyance in them, their superstition forbidding them the liberty even of a Translation, which was a great reason of their strangeness among the Gracians, and yet is professedly maintained as reasonable by (q) *Jamblichus*, as great an enemy as he seems to *Magick*, and it seems to have been the opinion of the *Stoicks* defended by *Origen*. L.I.p. 20. And for this you may see the necessity of the *Oriental Tongues*, which if you cannot spare time for your self, I would advise you to be acquainted with some that is excellent in them, whom you may consult upon occasion. But that which I believe would be most serviceable for this design among the *Greek Idolatries* is the *Coptite* or ancient *Ægyptiack*, from whom as I said formerly, they borrowed very many of them. Wherein though both the likeness of the Character, and the signification of many of their words, may be easily discernible; yet both in some, the Idioms of the Tongues will make the difference more apparent, and where they do not, it would

would at least concern you to know their convenience, for the Historical enquiry, whether among the others there was any thing proportionable? And possibly you will find some assistance this way for the understanding those hard mystical words used by the *Romans*, mentioned by (r) ^(r)L. VII. *Arnobius*, Though seeing *Tages*, and the ^{adv. Gent.} *Hetrurians* the reputed *Indigenæ*, were thought to be the Inventors of most of those sacred rites wherein they were used; I conceive the right knowledge best deducible from the ancient *Hetrurian* tongue before it was corrupted by those numerous *Greek Colonies* that overspread afterwards a great part of *Italy*. And for this your best conjectures will be drawn from those obsolete old *Latine* words, in *Ennius*, *Plautus*, *Festus*, *Varro* &c. and other latter *Antiquaries* and *Grammarians*. And in this whole way of deriving unknown words to their primitive originals, you must allow many variations, either for want of answerable letters or the ignorance of latter transcribers; wherein, that you may not be irregular, it would concern you to be critically acquainted in both tongues, the *borrower* and the *borrowed*, that by comparison of both you may conjecture what alterations were likely to happen

happen. But besides this use of *Oneirocriticks* and *Hieroglyphicks* and the other *Pagan mystical* arts of concealment for understanding the hidden senses of their *Poets* and *Philosophers*, and their *publick Idolatries*; I have observed another use made of them by some very learned persons, for explaining the *Prophetick* books of *Scripture*, which because it may seem something strange at the first sight, and is not cleared particularly by those *Ingenious Authors* that use it, and may withal be very apposite for the use of a *Scholastical Divine*; it may be seasonable on this occasion to give some account of it. *First*, therefore I suppose that God did intend that these *Prophecies* which were committed to *writing*, and enrolled in the *publick Canon* of the *Church*, should be *understood* by the persons concerned in them. For otherwise it could not properly be called a *Revelation*, if after the discovery things still remained as intricate as formerly. And it is not credible that God should publish Revelations onely to *exercise* and *puzzle* the industry of humane enquiries; or as an evidence of his own knowledge of things exceeding ours (though indeed that it self cannot be known by us unless we be able to discern some sense which other-

otherwise could not have been known than by such Prophecies) much less to give occasion to *Enthusiasts* and *cunningly designing persons* to practise *seditions* and *innovations* under the pretence of *fulfilling Prophecies*, without any possibility of *rational confutation* by the *Orthodox*, who, upon this supposal must be presumed as ignorant of them as themselves; and there is no prudent way of avoyding this *uselessness* and *dangerousness* but by rendring them intelligible to the persons concerned. And *Secondly*, the persons concerned in these kinds of *Revelations*, cannot be the *Prophets themselves* or any other *private persons* of the ages wherein they were delivered, but the *Church in general* also in *future ages*. For as *Prophecie* in general is a *gratia gratis data*, and therefore as all others of that kind given *primarily* and *originally* for the *publick use* of the *Church*; so certainly such of them as were committed to writing, and designedly propagated to *future ages*, must needs have been of a *general and permanent concernment*. And *Thirdly*, the *Church* concerned in those *Prophecies*, cannot onely be those *Ages* which were to survive their accomplishment, but also those before; and therefore it cannot be sufficient to pretend,

as many do, that these Prophecies shall then be *understood* when they are *fulfilled*, but it will be further requisite to assert that they may be so before. For the only *momentous reason*, that must be conceived concerning these, as well as other, Revelations, must be some duty which could not otherwise have been known, which must have been something *antecedent*, for all *consequent* duties of *patience* and *resignation* are common to them with other *Providences*, and therefore may be known in an *ordinary way*. Now for *antecedent* duties, such as seem to be intimated in the *Prophecies themselves* where any are mentioned, nothing can suffice but an *antecedent information*. Besides to what end can this *post-nate* knowledge serve? for satisfying *Christians* of the *Divine prescience* upon the *accomplishment* of his *predictions*? This is *needless*; for they already profess themselves to believe it. Is it therefore for the *conviction* of *Infidels*? But neither can this be presumed on a *rational account*. For how can it be known that a *prediction* was fulfilled when it is not known what was *predicted*? or how can it be known what was predicted when the prediction is so expressed as to be capable of *many senses*, and no means are ac-
know-

knowledged possible for distinguishing the
equivocation? Nay will not such a *design*
 of *ambiguity* seem to such a person suspicious
 of that *stratagem* of the *Delphick Oracles*, to
 preserve the reputation of a *Prophetick Spirit* by a
 provision beforehand for avoyding the danger of
discovery? For indeed this kind of Prophecie will
 be so weak an argument for proving *Divine*
Inspiration, as that indeed it may agree to
 any natural man of *ordinary prudence*. For in
publick affairs (the subject of these Prophecies)
 which proceed more *regularly* and are less obnoxious
 to an interposition of *private liberty*, the *multitude*
 who are the causes of such *Revolutions* generally
 following the *complexion* of their bodies, and
 therefore being as easily determined, and therefore,
 predicted from *natural causes*, as such their
complexions; it will not be *hard*, at least, very
probably, to conjecture *future contingencies* from
present appearances of their *natural causes*.
 And then by foretelling them in *ambiguous*
expressions he may provide that if any of those
 senses, of which his words are capable, come to
 pass, that may be taken for the sense intended,
 so that a mistaking in all but one would not be
 likely to prejudice his credit. And at length if all
 should

fail, yet a *refuge* would be reserved for the *superstitious reverencers* of his *Authority*, that themselves had rather failed of understanding his *true sense* than that had failed of *truth*. Especially if among a multitude of attempts, but *one* hit in *one sense* (as it is hard even in a *Lottery* that any should always miss, much more in matters capable of *prudential conjectures*) that *one* instance of *success* would upon those accounts more *confirm* his credit than a *multitude* of *faileurs* would *disparage* it; because in point of *success* they would be confident of their understanding him rightly, but in *miscariages* they would lay the *blame*, not on the *prediction*, but their own *misunderstandings*. Now seeing this way is so very easily pretended to by *Cheats* beyond any probable danger of discovery, it cannot to persons not already *favourably affected* (who onely need *conviction*) prove any argument of a *Divine inspiration*; and therefore will, even upon this account, be perfectly useless. Supposing therefore that it is necessary that these predictions be understood *before*, as well as *after*, that they are *fulfilled*; it will follow *Fourthly*, that where they were not explained by the *Prophets themselves*, there they were intelligible by the use of *ordinary*

nary means, such as might, by the persons to whom the Revelations were made, be *judged ordinary*. For that they should be explained by *new Prophets* to be sent on the particular occasion there is no ground to believe; and if these Prophecies were so expressed as that they needed a *new Revelation* for explaining then, they must have been *useless*, and indeed could not have deserved the name of *Revelations*, they still transcending the use of *humane means* as much as formerly. For if they had been revealed *formerly* what need had there been of a *new discovery*? and if this need be supposed it must plainly argue that the former *pretended Revelation* was not sufficient for the information of mankind in the use of *ordinary means*, and that which is not so, cannot answer the *intrinsic ends* of a *Revelation*. This therefore being supposed, that *old Revelations* are thus intelligible without *new ones*, it must needs follow that their explication must be derived from the use of *ordinary means*. And then for determining further what these *ordinary means* are that might have been judged such by those to whom these Revelations were made. I consider *Fifthly*, that this whole indulgence of God in granting the Spirit of Prophecy was plainly accommodated

dated to the *Heathen* practice of *Divination*. This might have been exemplified in several particulars. Thus First, the very practice of revealing *future contingencies*, especially of *ordinary consultations* concerning the affairs of *private and particular persons*, cannot be supposed grounded on *reason*, (otherwise it would have been of *eternal use*, even now under the *Gospel*) but a condescension to the *customs* and *expectations* of the persons to whom they were communicated. And Secondly, that an *order* and *succession* of *Prophets* was established, in *Analogy* to the *Heathen Diviners*, is by a very ingenious person (s) proved from that famous passage of *Deut. XVIII. 15. 18.* to which purpose he also produces the concurrent Testimony of *Origen Cont. Cels. L. I.* And Thirdly, that the sense of the *Platonists* and other *Heathens*, concerning *Divine Inspiration*, its nature and *parts* and *different degrees*, and *distinction from Enthusiasm*, does very much agree with the notions of the *Rabbins* concerning it, will appear to any that considers the Testimonies of both produced by Mr. *Smith* in his excellent Discourse on this subject. Hence it will follow Sixthly, that, as this *Divination* of which they were so eager, was originally *Heathenish*,

(s) Dr.
Stillington
fleet ; Or
 Sacr. L. II.
 c. iv. N. I.

ish, so they were most inclinable to make use of those means of understanding it to which they had been inured from the same principles of *Heathenism*; especially where God had not otherwise either expressly provided for it, or expressly prohibited the means formerly used, and those means, others failing, were most likely by them to be judged ordinary. And that *Oneirocriticks* were the proper means among the *Heathens* for explaining their *Divinatio per somnium* answering the *Jewish* degree of *Prophesie by Dreams*; and indeed the principal art of the *Harioli* and *conjectures* concerning *Visions* as far as they held Analogy with those Representations which were made to other less prepared persons in their sleep, will not need any proof. It might have been shewn how the principal Rules of the *Jewish Cabbala* were very agreeable to the like Arts of Tradition among the *Heathen*, and among them were a curious mystical kind of learning contrived for maintaining a conversation with their Gods; wherein as they were initiated by the *Gnosticks* so these Rules themselves were derived from the *Heathen Occult Philosophy*. And certainly it is most likely to have been some kind of expressing and explaining *Prophesies*, and some kinds

of *learning* subservient thereunto, which was so solemnly studied by the *Jewish* candidates for *Propheſie* in their *Schools & Colledges*, and which made it so strange that persons wanting that preparation, such as *Saul* and *Amos*, should be by God honoured with it. Besides that we find the punctual fulfilling of several predictions of the *Chaldeans* by vertue of their *Oneirocriticks* (those most eminent transactions of the conquests of *Cyrus* and the death of *Alexander* the great were thus foretold) plainly implying that God himself as he designed those *Dreams* to be *Divinatory*, so he observed the *Oneirocritical* rules in their signification. For it is not probable that *Revolutions* managed by such special designs and signal interpositions of *Divine Providence* could have been foreknown or signified by the *Devil*, he being frequently put to his solemn shifts of *equivocation* for concealment of his ignorance in affairs of *greater moral probability*, and consequently of *easier prediction*. And it cannot seem more strange that God should observe the Rules of *Oneirocriticks* and *Hieroglyphicks* in his *Responses* when made use of with a pious design by his own people, than that he should answer the *Heathens themselves* in their own practice. Thus he observed the
sign

sign proposed by the *Philistines* for discerning the true reason of their sufferings 1 Sam. vi. 2. 9. 12. and met *Balaam* in the use of his *enchancements* Numb. xxiii. 4. 16. and revealed our *Saviours Nativity* to the *Magi* by the means of a *Star*. And particularly for *Oneirocriticks*, their suitableness to this purpose will not be scrupled by them who admit the testimony of *Trogus Pompeius*

(t) who ascribes the first invention thereof to the *Patriarch Joseph*, which will be very congruous to that prevailing opinion among the *Fathers* and many late excellent *Authors*, that all *Arts* were derived originally from the *Jews*. Besides *Daniel* who was so famous for expounding *Dreams*, though he was thought by the *Heathens* to do some things by the *Inspiration of the Holy Gods* Dan. v. 11. yet had *Chaldean education*, Chap. i. 4. and was a great proficient in it v. 17. and was accordingly included in the decree for killing the *Chaldeans* Dan. ii. 13. and was therefore after his *miraculous* interpretation of *Nebuchadnezzars dream*, promoted to be *Master of the Magicians, Astrologers, Soothsayers and Chaldeans*. Dan. v. 11. and therefore certainly was thought, in things not exceeding the power of the Art, to have proceeded according to its prescriptions ;

(t) somniorum primus intelligentiam condidit. Trog. ap. Justin. Hist. L. xxxvi.

tions; that is, in the *interpretation*, though not in the *discovery*, of the dream it self. And they as well as the *Jews* being concerned in the *event* of his prediction must also have been so in the *understanding* of them. So also *Moses* being expressly affirmed *skillful in all the learning of the Ægyptians*, must therefore be presumed skillful not onely in their *Hieroglyphicks*, for which they are so commonly famed, but also in *Oneirocriticks* to which they were also addicted as appears Gen. xli. 8. And methinks that challenge made in the *Revelation* (u) concerning the *name of the beast*, that *here is wisdom*, and that *he that hath understanding* should *exercise himself in counting the number thereof*, (as it seems plainly to allude to the *Cabalistical* way of finding out *names* by *numbers*, where of we have among the Heathens a *precedent* in (x) *Martianus Capella* who thus fits the *names* of *Mercury* and *Philology* to shew the congruity of their Marriage, besides very many more in the *Gnosticks* in *St. Jreneus*, so) seems to imply that it was, though hardly, in the exercise of this Art, discoverable even by humane wisdom. Certainly *St. Jreneus* understood him so when he attempted to unriddle him by finding out names, whose numeral letters

(u) Rev.
xiii. 18.

(x) L. ii.

ters, in the *Greek tongue* wherein the challenge had been made, might amount to such a number. I do not, by all that has been said, intend that all *Prophecies* are explicable by any *Rules of Art* or *suitable conjectures*. I know many of the *Heathen Oracles* themselves were not. The *Oracles* expounded by *Themistocles*, *Curtius*, *Nebrus* &c, did not depend on *Art* but *luck*. My meaning is onely concerning the *Prophetick visions*, and onely those of them which are left *unexpounded* by *God himself*. For that these are to be presumed sufficiently intelligible in the use of *ordinary means*, may thence be conjectured, that whereas according to the *Jews*, this is made the *Characteristick distinction* betwixt *true Prophecie* and *Enthusiasm*; though both of them (the *gradus Mosai- cus* of *Prophecie*, onely being excepted, which is *extraordinary*) do imply a *mixed influence* of the *Intellectual* and *Imaginative faculties*, yet in *Enthusiasme* the *Imaginative* were predominant, but in *Prophecie* the *Intellectual*. Whence also they further infer'd, that though *Enthusiasts* might have *Prophetick Instincts* as little understood by themselves as others, yet *true Prophets* perfectly understood their own condition and made *prudential reflections*,
and

and were inquisitive after the *sense*, and were therefore importunate with God for a further Revelation of what they understood not; & therefore what they did not enquire after, and consequently was not, upon such their solicitations, reveal'd to them, was in all probability to be supposed already rightly understood by them *without Revelation*, and therefore in the use of *ordinary means*. Indeed it might so fall out that what was in the use of *ordinary means* intelligible might yet actually not be understood, & God might for that time be pleased that it should not be so, especially where no duty *antecedent* might be prejudiced by such a concealment; yet is not so late an understanding of such *Prophecies* grounded on *their obscurity*, but on that of the *event*, which when come to pass will be found, without any *new Revelation*, exactly correspondent. Besides all this for the discovery of *Tradition*, I think

(*) That these also are mystically to be understood we have the word of *Origen*. "Α δ' εἶπον (says he) πρὸς Αἰγυπτίων σοφῶν τε καὶ ἰδιωτῶν, δυνάτων ἰδεῖν καὶ πρὸς Περσῶν παροῖς εἰσι τελέσαι προσβόμηναι μὴ λογικῶς ἀπὸ τῆ παρ' αὐτοῖς λογίων, συμβολικῶς δὲ μινόμηναι ἀπὸ τῶν παρ' αὐτοῖς πολλῶν καὶ ὀππολαιότερων. cont. *Cels.* I. Item. L. iv. p. 189.

it would very much conduce to be conversant with the *Heathen Oracles*, especially the (*) *Chaldean & Magical*. For from them you will most probably understand their sense, and from them the ancients, *Plato* and *Pythagoras*, seem to have borrowed their opinions,

opinions, and *Porphry* professedly did gather from them a body of Philosophy in his *περὶ τῆς ἐκ λόγιων φιλοσοφίας* mentioned by St. *Augustine* and others. And for your more clear and satisfactory proceeding in these enquiries, it would, it may be, be very available to know the common opinions that generally prevailed in the world upon the decaying of *Idolatry*, when the *Mysteries* began to be divulged, and the Philosophers themselves to speak more plainly; and by the former Prescriptions to examine how far they were intended by the Ancients; and from History, and the manner of their expressing it, from what Nation it is probable they derived them, and what means those Nations had either for preserving them from the beginning, or after for learning them from the *Jews*; and always presume that nearer the *Original* you shall find them more pure from after-induced super-additions. This method many may think something strange; and I do confess I dare not warrant it all upon my own experience, and therefore I have not at all been decretory, and have with all insinuated my reasons, and I believe no candid *Scholars* will censure them without a tryal; and if upon examination they be found unsatisfactory, I here profess my self very willing

willing to be corrected by those that are more experienced and judicious. Yet you shall find the main design of them to be the same with that of the learned Fathers for the first Centuries, onely with some additional directions for their further improvement. But I proceed.

X.

X. THE Third particular then concerned the necessary Books, and general directions for their management, in pursuance of these Studies. And here first concerning that part of Divinity which is *purely rational*, I do not conceive it necessary for you to trouble your self with variety of Authors, but with those onely that are commended for their ingenious managing it, or who proceed on different Principles; and for the greater part of it you shall find it intermingled with *School-Divinity*, and therefore will not need any different Prescriptions. For *School-Divinity* therefore, according to the Principles already laid down, for the *Testimonial* part on which it is grounded (and the same you may also understand of the *Canon Law*: for *Burchardus*, *Ivo*, and *Gratian*, are guilty too of relying on inconsiderable, and counterfeit, and corrupted Authorities, for the which in *Gratian* you may read the *Emendations* of the excellent *Antonius*

Au-

Augustinus) I advised you after the Text of *Lombard*, to read the *Fathers* and *Councils*, for the use I told you formerly ; but principally for the *Historical* discovery of *New Testament-Tradition*, especially the earliest of them ; those that are *counterfeit*, as well as what are *genuine*, if they be truly ancient. And your best order in reading them will be to begin with the *Apologeticks* against the *Heathens*. For these will advance your *Humanity-Studies*, and will shew you their design in *Divinity*; and will be best intelligible by you as least depending on Ecclesiastical learning, and are most accurately penn'd as being designed against the *Græcian wisdom*, and the *secular Philosophy*. And the names of those pieces of this kind, according to their succession as near as I can guess (for it were convenient that you read them continually and in order, both for your own memory (for the latter usually transcribe the former) and for your better comparison of their *conveniences* and *differences* together; and possibly you may not know them) are these:

I. St. *Justin Martyr*, his *Parænetick*,
Apologies I. and II. *De Monarchiâ*
Confutation of Aristotle, if his.

II. A-

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II. *Athenagoras*, his *Legatio pro Christianis*, *De Resurrectione mortuorum*, an excellent rational piece.

III. *Tatianus*, his *Oratio ad Græcos*.

IV. *Theophilus Antiochenus*, *Ad Autolyc.* Lib. III.

V. *Clemens Alexandrinus*, his *Protreptick*, The greatest part of his *Stromatæ*, wherein his main design seems to be to prove the principal tenets of *Christianity* by the Testimonies of *Poets* and *Philosophers*, though mingled with many excursions against the *Gnosticks* who seem to be the greatest enemies of the *old Philosophy*. This Author I would have you read attentively, both because his stile is intricate, and he is full of quotations, which will otherwise be hardly remembered, and he is one of the most learned that managed that cause.

VI. *Tertullian*, his *Apologetick Ad Nationes* Lib. II. *Ad Scapulam de Idololatriâ*, *De Spectaculis*.

VII. *Minucius Felix*, his *Octavius*.

VIII. *Origen*, his *Cont. Celsum*. Lib. VIII

VIII. St. *Cyprian* his *De vanitate Idolorum*, part of which is out of *Minucius Felix*, transcribed verbatim.

Ad Demetrianum.

Ad Senatorem conversum, either his or *Tertullian's*, in verse.

X. *Ar-*

X. *Arnobius*, his *Cont. Gent.* Lib. VII.

XI. *Lactantius*, his *Divin. Institut.* L. VII. besides that most of his other works tend that way.

XII *Commodiani Instructiones.*

XIII. *Eusebius Caesariensis* his excellent Collections.

De Preparatione Evangelicâ, L. XV. to be read with all diligence,

Contra Hieroclem. Possibly of a later *Eusebius*.

XIV. *Athanasius M.* his *Contr. Gent.*

XV. *Julius Firmicus Maternus* his *De Erroribus Profanarum Religionum.*

XVI. *St. Gregory Nazian.* L. his *Stelientic. in Julian.*

XVII. *St. Ambrose*, *Cont. Symmach.*

XVIII. *Aur. Prudentius*, his *Contra Symmachum* and several passages in his *Peristephanon* occur to his purpose.

XIX. *St. Chrysostom*, his *Oratio adv. Gent.*

XX. *St. Augustine* his *De Civitate Dei* L. XXII. an excellent work.

XXI. *St. Cyrill of Alexandria* *Cont. Julian* L. X.

XXII. *Theodoret. Therapeutic.* A fair Edition of the *Apologists* has been promised from *Leiden*, but they have not, that I know of, performed it in any more than

Minucius Felix and *Arnobius*, and *Lactantius* with notes.

These are all that I can at present remember, together with those two *Jews*, *Josephus cont. Appion.* and several pieces of *Philo*. The writers also of the secular History of the *Romans* from the time of our Saviour, which may contribute much to the understanding them are *Suetonius*, *Tacitus*, and the writers of *Historia Augusta* usually bound together, *Herodian*, *Xiphiline*, *Dio Cassius*, and afterwards *Ammianus Marcellinus*, and *Zosimus*, and those short, but extremely considerable, remarks of *Shottus's Victor*, reaching to *Julians* time, not omitting also the other *Victor* reaching to *Theodosius*, and *Entropius*, and *Orosius*. For understanding their Ecclesiastical writings, and their full design, and how far what they say is to be taken for the sense of the Church, it will concern you to know the condition of the writers: both how they were qualified for knowing it, and how affected for following it? what violence they used in their stile, and therefore what regular abatements were to be allowed? And really, I think, you shall find no doctrines firmly relyed on by them as the sense of the Church

Church Catholick but such as were opposed by some of the then extant *Hereticks*, as you may see in the account given of it, by *Origen* in his *Preface* to his *ſει' Αρχων*, and in *Pamphilus* his *Apology* for him, by (y) *St. Irenæus*, (z) *Tertullian*, and *Alexander Alexandrinus* in his *Encyclical Epistle* against *Arius*, before its augmentation on occasion of that *Hæresie*; by *St. Cyril of Hierusalem* also and *St. Epiphanius*, and *Ruffinus*. For this end therefore it will be requisite to read first those *Ecclesiastical Historians* that are ancient: *Eusebius* with the additions of *Ruffinus*, *Socrates*, *Sozomen*, *Theodoret*, *Evagoras* and the *Collections of Theodorus Lector*, and *Philostorgius* as you shall find them together collected in three *Greeco-Laine folio's*, by *Valesius* with his excellent *Notes and Discourses*. With which it will be useful to compare their *Latin Translations* by *Cassiodorus* or rather by *Epiphanius Scholasticus* at his intreaty; not onely for judging concerning the ancient *Greek* readings, but principally also for discovering the rise of *mistakes* and *forgeries* relating to those times in latter *Latin Authors*. But especially take notice of *Eusebius*, both because the rest do not meddle with what he handles but onely begin where he leaves off; and because you shall find in him

(y) *Adv. Her. L. I. c. 2.*
 (z) *De Præscript. c. 4. & ad Praxeam c. 1. & de virginitate veland. c. 1.*

fragments of many ancient and excellent Fathers whose works are otherwise lost; and because the Ages described by him are the most considerable in this affair. And then *Nicephorus Callistus*, who though himself otherwise late, and mingled with many counterfeits, and so of no considerable Authority alone, yet very likely had truer Copies of the Authors followed by him that are extant, and the assistance of some that are not. Then for understanding the *Arian* Controversies, which were the principal that employed the Fourth Century, you may read *Gelasius Cyzicenus*, and *Philostorgius* the *Arian* Epitomized by *Photius*, more largely than in his *Bibliotheca*, and published by *Gothofredus*, either of *Valesius's* Editions as aforesaid, or with the large Discourses of *Gothofredus* and *Sulpitius Severus*. These are the principal *Historians* for the first four Centuries and upwards within the time of the first general Councils, into which I would have you principally to enquire, this being the uttermost Period that is owned by the dissenting Communions of *Christendom* as the most æqual Arbitrator of their Controversies. But the fullest account of this as also of what Authors deliver concerning it, and a discussion of the

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Historical Controversies, and most of what can be desired in this kind you will find in the learned Cardinal *Baronius*. But for his mistakes, either through oversight or prejudice (for he is extremely addicted to the driving on the *Papal cause*) besides what *Casaubon* and *Bishop Mountague*, and others of both Parties have performed, you may read that useful and elaborate piece of the *Protestant Magdeburgenses*, though written before him, and examine both their quotations, and determine impartially as you shall judge reasonable. Next, for understanding the *Heresies*, besides what you must be presumed to have met with in the *Historians*, they that handle them professedly are :

St *Irenæus* in his *first Book*.

Tertullian, *Contra Valentinianos*, and in the *Appendix* to his *Præscriptions*, if it be his.

Epiphanius.

Philastrius.

St. *Augustine*.

The Author of *Prædestinatus* in *Sirmonds Edition*.

Theodoret.

Leontius Byzantinus in his *Schola*.

Theodorus Presbyter de Incarnatione, and others.

After

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After this the works of the Fathers themselves that are genuine, and those that are not, according to their true Antiquity. Which that you may know and distinguish (besides those Ancients: *St. Hierom*, who transcribes most that he has from *Eusebius*, onely translating him, and *Genadius &c.*) I shall refer you to *Erasmus* and others in the *Editions* themselves, to *Possesvine's Apparatus*, *Bellarmino de Scriptor. Eccles. Cocus*, *Rivet's Critica Sacra*, and *Gerhard*, and *Labbe*, which it were well that you had by you to consult upon occasion as you are reading them. And what I have here advised you for the four First, after you have observed them, you will your self be able to improve farther in the latter Centuries. My design at present is onely an *Introduction*. For the *Councils* (which I would advise you to read before their contemporary or latter, *Fathers*, both because their Authority is greater, and will be necessary to understand the allusions of particular Fathers to them in opposing the *Hereticks* condemned by them, and what Fathers are most to be relied on in what *Controversies*; for that is not to be determined by their greater *personal learning*, but rather by their approbation in the Church as her chiefest

chiefest Champions: Such were St. *Athanasius* against the *Arians*, St. *Cyril* against the *Nestorians*, St. *Augustine* against the *Pelagians* &c.) you may make use of the same *Præscriptions* proportionably applied, for knowing which are *counterfeit*, and which are *genuine*; which *Oecumenical*, and which onely *Provincial*: which are very fundamental enquiries to what must be grounded on them. For which you will find an account, for the *Papists* in *Binius's Tomes*, who usually borrows what he has from *Baronius* and *Bellarmino*; and for the *Protestants*, from the afore said *Centurists*, who through every Age bestow a Chapter on that purpose. The greater *Fathers* you will find by their names, but for those that are *less voluminous*, you must have recourse to the *Bibliothecæ*: both *Græco-Latine* and *Latine*, especially in the *last Editions*, though you may find some in the first that were afterwards expunged out of the latter by the *Popish party*. For the *Schoolmen*, I should rather counsel you to read the prime Authors than the abettors of *Parties*, unless it be when you have satisfied your self of their sense, for the closer prosecution of their arguments; for they are indeed very much improved by their *ingenious Com-*

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mentators. For *Aquinas*, you need hardly read any thing but his *Sums*, which you will find to contain the Sum of his *works* (which mount to that voluminousness they have, very much by repetitions) as well as of *Divinity*, and that with this advantage, that these were his last and most præmeditated thoughts, seeing he dyed before he compleated them. These you may read with *Cajetane*. Then *Scotus on the Sentences* together with *Lychetus*; and for the *Nominalists* *Occam* and *Ariminensis*, if you can get them; if not, *Biel*, who is more easily procurable. If you would read any more of the ancient Schoolmen, let them be such as are not addicted to *Factions*, or those that are *moderate*; such are *Bonaventure*, *Durand*, *Gersen*, *Almain*, *Aliaco* and *Cameracensis*. For *Critical* learning you are to take notice of the *unusual* or *ambiguous Phrases* of Authors, and mark them on the margents of the books themselves, if they be your own, and when you shall meet with any thing parallel, compare them together, and, if they be rarely observed, note them in paper books prepared for that purpose. For the *Antiquities* of the *Old Testament*, and the *Jewish Customs* in the *New*, you may read the *Talmud* the *Chaldee Paraphrasts*, the *Old Rabbins*,

Rabbins with *Josephus* and *Philo*. For the *New Testament sects*, the *Pharisees*, *Sadduces* and *Essenes*, besides what you will meet in the Authors already prescribed, and *Epiphanius*, who had himself been formerly a *Jew*, you may read the *Tribæreses* of *Scaliger*, *Serarius*, and *Drusus*; and others upon *Baronius's Apparatus*. But the *Praxis* of all matters of this nature is sufficiently contained in those late Editions of the *Polyglotta* and *Criticks*, that I need not trouble my self to give you an *Inventary* of any more Authors, than what you will find quoted upon several occasions. The knowledge of the old *Ægyptian Divinity* and *Tongue* you may have from *Herodotus*, *Plutarch de Isid. & Osiride*, and *Aristotle*, the *Prodromus*, *Oedipus* and *The-saurus* of *Athanasius Kircher*; the *Phœnician* from *Sanchoniathon* in *Eusebius de Præp. Evang.* from those *Fragments* of *Pherecydes Syrius* in ancient Authors; (for he is said to have borrowed them hence by *Suidas*, though possibly with alterations of his own) and the works of *Porphyry* who was their Countryman; The *Chaldean* from their *Magick Oracles* bound up with a collection of all the rest of what nature soever, with the *Greek Scholia* of *Pfellus* and *Pletho* by *Opsopæus*, and *Jamblichus*

blicus de myster. Ægyptior. & Chaldaeor. For the *Lives* and *Histories* of the *ancient Poets* you may satisfy your self from *Gerardus Johannes Vossius de Poetis* and *Gregorius Giraldus* in his *Dialogues*, concerning the same subject. The *Lives* and *Opinions* of the *ancient Philosophers* you may read in *Diogenes Laërtius*, *Plutarch de Platitis*, the *Greek Lexicographers*, and very many other *ancient Authors*, particularly in what is remaining of *Porphry's* work on that Subject, his *Vita Pythagoræ* and of *Plotinus*, and very much of that *Eastern*, both *Babylonian* and *Indian* learning in the expeditions of *Apollonius Tyanens* written by *Philostratus*, and his and *Eunapius's* lives of the more modern *Sophists*, *Damascius's* life of *Isidore* in *Photius*, and *Marinus's* life of *Proclus*, and the fragments of all those mentioned in a learned Discourse of *Jonsius a Holsteiner*, and the late *Mr. Stanley*. Especially for their *Opinions* you may consult the excellent collection of *Stobæus* of fragments of many excellent works now lost, but above all *Tully* who justly valued himself on account of his skill in the secrets of *Philosophy* as well as his beloved *Oratory*, whose *Philosophical* works personate the several *Sects* that were considerable in his time, and that with great candor and
 accu-

accurateness as well as elegance. And though all the three Sects of *Philosophers*, both *Jonick*, *Italick* and *Eleatick*, seem originally to have been derived from the *Barbarians*, (as you may see learnedly discoursed by *Clemens* (2) *Alexandrinus*) (2) Strom.
 and so would be beneficial to your design; yet I think there are hardly any professed works remaining of any of them but the *Pythagoreans* and the *Platonists*. For the former you may read the *golden verses* with *Hierocles*, and his *Symbols* with *Giraldus* on them, usually both bound together with *Hierocles's* works, together with the late *Collection* of *Pythagorean Authors* and *Fragments* at *Cambridge*, MDCLXX. and *Jamblichus*. For the latter you may have *Plato's* works and doctrine cleared by *Marsilius Ficinus*; and others that have endeavoured to reconcile him to *Aristotle*. The *Mystical senses* of the *Poets* (besides what you shall meet with commonly in the *Ancients*) you have explained by *Natalis Comes*, *Vossius de Idolatriâ*, and *Giraldus de Dijs Gentium*, and among the *Ancients*, by *Cornutus* commonly called *Phurnutus* and *Palephatus* professedly. Their *Oracles* I have already mentioned. For their *Oνειροcriticks*, there are *Artemidorus* and *Achmedes* alone

alone, and *Astrampsychus* at the end of the forementioned *Edition* of the *Oracles*. For their *Historians* and *Geographers*, I refer you to *Bodinus* his *Methodus Historiæ*, at the end whereof he has a *Catalogue* of them, and an account of the times which they lived in, but above all to their late *Princes*: *Scaliger* and *Petavius* for the one, and *Ortelius* and *Bochartus* for the other. And this may serve for your initiation in these Studies, which is, at present my uttermost design.

XI

XI. BUT the way for avoyding *confusion* and *distraction* in such a *variety* of them, which will belong to the Fourth particular of my propounded Method, will be to shew which of them are not necessary to be Studied at the same time, but in order; and for them which are so, what times distinctly are *most seasonable*. For the former, you may, from what has been said, perceive what Studies are requisite for others, and therefore necessary to be first prosecuted; and besides what are more necessary for your present uses, and what may as yet be more conveniently omitted. Onely it were well you would endeavour to overcome the *rudiments* of whatever you design as soon as you can, though they be not of *present use*, for you will

will find them more *tiresome* when you are *Older*. Of these therefore it will be unnecessary to speak any more. That therefore, in those that are at present to be followed, you may avoyd *distraction*, and yet loose as little time as is possible: you may distinguish them into such as are more *easily apprehended*, and entertained with more *present* and *sensible pleasure*, and so leave a *more tenacious impression* on the *memory*; and these you may apply your self to immediately after your *recreations*, and after a little reflection, you may proceed to those that are more serious, and require a greater recollection. Among the recreative Studies I reckon *History* and *Geography*; for which I would have you begin with the *Ancients* in their *own tongues*, with the *Annotations* of *noted Criticks*, who both may put you in mind, and satisfy you in difficulties which you had not otherwise expected, and refer you to Parallel places in other Authors, where you may find that which probably you may sometimes be desirous of, some things discussed more largely which in your present Author are more briefly intimated, which it will be very beneficial to read immediately whilst the other things are more fresh in your memory. And when you are so far skilled in
them

them, you should have your *Paper Books* by you, to note, and compare, and exercise your own conjectures concerning what is *singular*, and worthy of especial *observation*; and then indeed you will benefit by what you read when you read with design and observation. But there are other Studies which will yet more particularly *exercise* your *judgment*, and require a mind more *composed* and *serious*, and therefore afford less pleasure in reading, and upon that account will require more meditation: for such I intend *School-Divinity*, for which I think it were well you allotted your *morning-Studies* wholly, allowing onely some time *before Dinner* for *Meditation*; wherein also I would have you not only exercise your *memory* in reflecting on what was produced by your Author, but also your *judgment*, in examining what means may be used for the determination of the whole *Controversie*. And the same way you may take at *Night* which is another convenient time, in preparing materials for your *morning Thesis* according to the *Præscriptions* already mentioned. The rest of the *Afternoon* you may design for the *Apologies*, and your other *humane Studies*. And I think it very commendable if you would employ the

Praxis

Praxis of your *Grammatical Studies* for the understanding of the *Scriptures*, and therefore that you would with them, together with your *Devotions*, begin and conclude your *Morning* and *Evening Studies*; but so as that you may afterwards draw from them some moral and practical observations that may be of use for the ordering or examination of your behaviour for the whole day. And the same advantage you may get by reading the *Lessons* at *Publick Prayers* in your *Greek* or *Hebrew Bible*, and noting in the *Margent* with *Blacklead* the *unnusual Idioms*, or *obscure passages* you may meet with, that so, if afterwards you remember, or find, any thing that may contribute to their explication in your other *Studies*, you may know whither to refer them. It would certainly be very becoming and very beneficial too for a professed *Divine* to make the *Bible* his *Common-place Book* for all his other *Studies*. It would be at once an assistance to his *Memory*, because the necessary *Practice* of his *Profession* must imprint this more upon him than any thing else; and it would exercise his *judgment* more than any other *Arts* of *Common-placing*, because it would fix him on a design, and by that means imprint things on his *memory* by their usefulness

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ness, which is the most beneficial and improving sort of *Memory*. And thus, I think, I have gone through all the particulars of your present proposal: both *how to order your Studies to Divinity, what were most conducing to that end, and what first to be taken in hand*, as briefly as was possible, conveniently, though, I confess, very much more largely than I had originally intended. And I must ingenuously acknowledge that, as I have already professed my self willing; so I am my self suspicious that it will be necessary, that I be corrected in some instances, wherein I cannot pretend to any considerable experience. I believe you may your self easily guess what they are, for I cannot now stay to enumerate them particularly; and as I should be willing my self, so I shall advise you to consult men whom you know to be skilled in each of them severally (if you have any conveniency) before you practise them. But if in any of the rest, wherein I am able, or in any of your particular Studies, you shall meet with any important difficulties, I hope you will use the Ingenuity of a Scholar in freely communicating them to

Your very affectionate
Friend and Servant,

H. D.

